

Jesus the Light of the World

By

ETHEL WENDELL TROUT


The Westminster Textbooks of Religious Education
Junior Department, First Year



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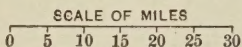
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ETHEL WENDELL TROUT

The Westminster Textbooks of Religious Education
For Church Schools Having Sunday, Week
Day, and Expressional Sessions

Edited by JOHN T. FARIS, D. D.



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Preface

The Westminster Textbooks of Religious Education are planned to meet the needs of churches seeking to unify their educational program. The informational, devotional, and expressional phases of religious education have been, heretofore, to a large extent, independent of one another. This lack of correlation has been detrimental to educational efficiency. Time and effort have been lost through duplication. Valuable information has failed to register itself in conduct because of the lack of suitable opportunities for expression. Many of our churches have been feeling their way toward better educational standards. It is in response to the requests and needs of these churches that the series of lessons has been undertaken.

These textbooks are planned for church schools having a Week Day Session, a Sunday Session, and an Expressional Session meeting either on Sunday or on a week day. An absolute differentiation of the three phases of the educative process is neither possible nor desirable. The lessons are so arranged, however, that the Week Day Session is mainly informational, the Sunday Session more largely devotional, and the third session of the week largely expressional.

Since the course is a unity, it is not necessarily confined to the plan suggested. It would be equally suited to a week-day church-school system having three sessions a week and unrelated to the Sunday-school program of the community. The course could be adjusted to any local condition, provided the sequence of the lessons were maintained.

Forty-two lessons of three sections each are provided for each grade, or year. It is thought that this will furnish material for a church-school program with three sessions per week throughout the public-school year. It is also believed that many schools will find the material sufficient for the use of the Sunday Session during that part of the year when Week Day Sessions are discontinued. Much of this summer season might be spent in a rapid review of the work

covered during the other part of the year. No exact adjustment to any particular circumstances is attempted because of the fact that church schools differ widely in the matter of their summer sessions. Some are practically closed all summer; some continue on as extensive a basis as during other parts of the year. The whole matter of adjustment is best left to the local church-school administration. If a church school practically closes at the beginning of summer, it would be well for the authorities of that school to plan for a completion of each year's course at that time. If the school runs on through the summer with undiminished attendance, more time may be taken for the lessons, a part of each book being left for completion in the summer sessions. Where this is done, the section intended for the week-day lesson may be taken on one Sunday of the summer period, the Sunday lesson related to this week-day lesson the next Sunday, and the expressional lesson on a third Sunday.

In the first pamphlet, the lessons for the Primary Department are on God the Loving Father and His Good Gifts, God's Care Calling Forth Love and Thanks, Love Shown by Giving.

In the first pamphlet, the lessons for the Junior Department are on The Life of Christ. "Jesus the Light of the World" is the title for the first twenty-one lessons.

The lessons for the Intermediate grades are built on the supposition that the majority of the pupils have become somewhat familiar with the Bible stories, especially those of the Old Testament. Hence the stories are not usually told in their entirety, but the treatment is more largely of analysis and illustration of the truths suggested by the narratives of the Scripture. If it be found that most of the pupils are not familiar with the Bible stories, the teacher should give more attention to the telling of these stories than is indicated in the lessons as they are here presented.

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SUGGESTIONS TO THE TEACHER

In preparing to teach the lessons in this book, the teacher should, in the first place, read the selections from the Bible given at the beginning of each lesson. You should then read through the lesson, noting points which will be of interest to your particular class, and hunting up all information possible in your available reference books. Naturally the limits of space make it impossible to give everything that is given in larger books, which perhaps devote an entire volume to a subject here treated in only a few words.

With each lesson you should try to find a point of contact for your own class. The lessons are prepared with the thought of children nine, ten, and eleven years old, in mind, but if your class consists of nine-year-olds, or eleven-year-olds only, you will of course need slightly different treatment. Stories are suggested which the teacher may find of use in teaching the lesson. Often-times a modern missionary story will bring the lesson home to the class.

The Week Day Session of the school is to be largely devoted to informational material. The Junior is at an age when his memory is keenly alert, and facts mastered now will become lifelong possessions. So, during this period, the geography and history of the Holy Land are given in brief form. Handwork, too, is useful for this session. Map drawing is suggested; a map of plasticine or made according to the suggestions of Chapter I, may be completed during the sessions. A large blackboard map of Palestine may be started, and filled in as the lessons progress. It will be well to have also, a large wall map of Palestine to use in connection with the lessons.

As the Week Day Session of the school is intended to appeal to the intellect, the Sunday Session is intended to appeal to the heart. The week-day lesson is a background of fact, on which the Sunday lesson is to be built.

The Expressional Session is intended to give the pupils themselves an opportunity to put into words what they have gotten out of the other two sessions of the school. In the Junior Department this session must, of course, be under the guidance of an older person, but the pupils should be encouraged to express themselves and what they feel, in their own words. Various topics are given which may be assigned beforehand to the pupils—perhaps at the previous week-day session—so that the children may have an opportunity to think about them and to say a few words on the subject, or, in exceptional cases or with older pupils, to write a report or “composition,” as they do in day school. Verses are also suggested in connection with this session which may be assigned in advance to individual pupils, who may either learn them, or copy them and read them when called upon. This method may be found available for use in classes of younger pupils. Hymns correlating with the lesson and various questions are also given which the teacher will use as seems wise in the individual class.

Notebook Work is suggested, and can be carried out at any of the three meetings of the class. The preliminary directions are given with Chapter I. An outline life of Christ should be completed during the course. In connection with the Notebook Work you will find useful the small pictures of the life of Christ which you can obtain from the Wilde Picture Company, or the depositories of the Board of Christian Education, at one cent apiece.

REFERENCE BOOKS WHICH WILL PROVE USEFUL

Kent—“Biblical Geography and History.”

Davis—“A Dictionary of the Bible.”

Grant—“The Orient in Bible Times.”

Schofield—“Where He Dwelt.”

Edersheim—“The Life and Times of Jesus the Messiah.”

Andrews—“Life of Our Lord.”

SPECIAL SUGGESTIONS IN CONNECTION WITH
EACH LESSON

CHAPTER I

Week Day Session. The Teacher's Aim. To give the pupils a general idea of the land in which Jesus lived ; to increase their knowledge about Palestine. In connection with Chapter I, it will be well to look up available material on the geography of Palestine. A large map of Palestine is an absolute necessity in connection with this course. A large outline map on the blackboard might be started, if you have any pupils capable of this. Other pupils may start relief maps, or, sand-table maps if you have a sand table. A map of the world showing the location of Palestine in relation to the other parts of the earth's surface would be valuable.

Sunday Session. The Teacher's Aim: To show the children the background of the national life into which Jesus came. Though this session, as a rule, will be devotional, it seemed best, in connection with this first lesson, to make it largely informational and to show in it the background of the national life into which Jesus came. Here the teacher would do well to read up on the history of Bible times between the Old and New Testaments. A good, short summary will be found in Kent's "Biblical History and Geography," or in Davis' "Dictionary" in the article "Maccabees." The teacher may find a point of contact here in a modern missionary story of the Near East. Such stories may be found in the books listed in the lesson, or in any of the Near East literature.

Expressional Session. Here an attempt has been made to link up the lesson with the life of the pupil—to show the blessings which our country enjoys, in comparison with the sufferings of the people of Israel in the days before Jesus came. The aim of this session is to bring the children to an expression of thanksgiving to God for the gift of his Son to the world.

CHAPTER II

Week Day Session. The Teacher's Aim: To give the pupils a general idea of the Temple of Herod; to show

how the Jews loved their Temple, and to emphasize the truth that we should love the church, which has taken the place of the Temple, but is more sacred, because, as we worship there we can worship Jesus Christ our Saviour as well as God, our heavenly Father.

In connection with this lesson use the reproduction of Schick's model of Solomon's Temple, which may be obtained from the Presbyterian Board of Publication and Sabbath School Work, for fifty cents, or at least the stereograph, which you can get from Underwood and Underwood, New York. Be sure to remember that these represent Solomon's Temple, while you are teaching about Herod's Temple, but that the general plan is the same.

Locate Jerusalem on your large map, or on the outline map started on the blackboard in connection with Chapter I.

Sunday Session. The Teacher's Aim: To inspire in the children the sense that Jesus is truly God's Son; that God prepared in wonderful ways to show this to the world. To show that though it sometimes seems hard to be faithful in everyday duties, the reward of faithfulness is sure.

The teacher will find that Edersheim's "The Life and Times of Jesus the Messiah" is most helpful in connection with this lesson.

A modern application story is inserted between the lesson for the Sunday Session of the class and the Expressional Session. This may be used in connection with any one of the three sessions of the class.

Expressional Session. The aim here is to deepen the pupil's love for the Church by an expression of that love in his own words. Possibly some useful service in connection with the church worship might be suggested, such as helping to distribute hymn books, going errands for the pastor, or helping to give out the church calendars. A feeling of reverence and respect for God's house should be particularly emphasized.

CHAPTER III

Week Day Session. The Teacher's Aim: To continue to emphasize the wonderful ways in which God showed

the world that Jesus was the Messiah who was to save the world—how prophets and angelic messengers assured us of this truth.

Be sure to have your pupils do the map work. We are not sure that Zacharias and Elisabeth lived in Hebron, but it is generally supposed so.

These lessons give to the pupils the opportunity to learn the words of many of the famous songs of the Church. Try to have them do this work, for this knowledge will be a valuable possession all their lives.

Sunday Session. The Teacher's Aim: To tell anew the story of the birth of Jesus, and to make it vivid before your pupils. This story is so familiar to pupils of Junior age that they will like to tell it themselves. Let them do this, but try to have them bring out the lesson that it was God's love which sent Jesus into the world, and that we should love and thank him for his gift.

There are many beautiful pictures which may be used as an introduction to this lesson. Plockhorst's Announcement to the Shepherds, Lerolle's Visit of the Shepherds, or Bouguereau's Holy Night are all easily procured from the picture companies which advertise inexpensive prints. They may be obtained in various sizes, from one cent apiece up.

Expressional Session. This might well be made a song service, with especial emphasis upon the Benedictus and the Magnificat, and the old carols which your pupils no doubt know and like to sing. Let them suggest the songs, for you should remember always that in as far as this is possible with your class, this is to be an expression of their own thoughts and feelings.

CHAPTER IV

Week Day Session. The Teacher's Aim: To make vivid to the pupils the first visit of Jesus to the Temple, and to impress upon them the ways in which God showed to those who were truly interested the truth that Jesus was his Son—the Messiah who was to save the world.

In connection with this lesson use the map to point out the distance between Bethlehem and Jerusalem—five

miles—where Mary and Joseph carried the Baby Jesus when they took him to the Temple. Use the Temple plan to show where the various events of the lesson took place. Edersheim's "The Life and Times of Jesus the Messiah" is most valuable in this connection.

Possibly, in connection with Simeon's phrase, "a light for revelation to the Gentiles," you might like to use a device which has proved successful in some classes. A large white candle and a number of smaller candles are used. The large candle is lighted and put in the center of a circle of the smaller candles. These are then lighted from the center candle. So the light of Jesus spread through the world.

Your pupils may enjoy learning to sing some of the songs whose words they have learned in connection with these lessons. Music will be found in most hymn books for the Benedictus, the Magnificat, and the Nunc Dimittis.

Sunday Session. The Teacher's Aim: To show the pupils that though they cannot give gifts to Jesus as the Wise Men did, they can give greater gifts—themselves.

The date of the visit of the Wise Men to Jesus is uncertain; the time celebrated in the Early Church was January 6, the twelfth night after Christmas. It will be interesting to look up in an encyclopedia the accounts of the celebration of this day. It was a time of revelry in old England. We ourselves do not celebrate Twelfth Night, as the people of England do, but in some of our churches the season is known as Epiphany, "the appearance of the star," and frequently a star of evergreen is used as a decoration at this time.

You will find that there are numerous pictures that may be used to illustrate this lesson. There are pictures of the Wise Men following the star, and also kneeling before the Baby Jesus. Be sure to note that those pictures which show the Wise Men in the stable are incorrect. At this time the family had removed to a house.

Expressional Session. The Teacher's Aim: To urge the pupils to express a desire to give themselves to Jesus—to give to him the gift of their hearts. This session

might include a number of sentence prayers of dedication. There are many hymns that may be used with this lesson. Some of them are mentioned in the pupil's lesson.

CHAPTER V

Week Day Session. The Teacher's Aim: To give to the pupils a clear idea of boy life in the days of Jesus. To show that his life was like that of other boys, excepting that he was without sin. To urge them to try to be like him.

We know that in his boyhood Jesus must have played games as other boys did. Luke 7:31, 32. He loved nature, as we can tell from the references which he makes to it. Luke 8:5; 12:27; Matthew 23:37, and so on. He was a diligent student of the Scriptures, for he was always ready with a correct quotation from the Bible, which he knew in the original Hebrew, and not only in the Greek translation, which was commonly used in those days. He was a normal boy; and in these points all your pupils may emulate him.

Your pupils will enjoy modeling the hills of Nazareth in plasticine or on the sand table. Follow the account given in the pupil's lesson, making thirteen hills, with the shallow, saucer-like depression where Nazareth is situated, and the high hill, from which, in the clear air of Palestine the great vista of hill and sea could be seen. Geographical pictures of this region may be obtained from Underwood and Underwood, New York. Perhaps some one of your acquaintances may supply you with pressed flowers or treasures from Palestine to be used in connection with this lesson.

Sunday Session. The Teacher's Aim: To show the pupils the one glimpse of Jesus' boyhood life that is given us. To point out his knowledge that he was the Son of God and to lead our pupils to feel that they, too, are the children of God.

The life of the Boy Jesus is hidden from us, but from the few glimpses that we have, we can see that he was loving, obedient, generous—the ideal of boyhood and

girlhood. Hold up this ideal for the emulation of your pupils. Point out to them that he was not "showing off" in the Temple—that he was listening and learning, and that it was not an unusual thing for an intelligent boy to take part in the discussions of the Temple sages.

Hofmann's picture of the Boy Christ with the Doctors, Tissot's pictures of Christ in the Temple, and the Subjection of the Boy Jesus, and the various pictures representing him in the workshop, may be obtained from the Wilde, Perry, or Browne Picture Companies.

Expressional Session. The Teacher's Aim: To lead the children to an expression of a desire to be like Jesus, and to be the kind of Junior that he would have liked to play with.

Have the pupils discuss the questions and topics, bringing out their own points of view. What kind of boys and girls would Jesus like them to be? Tell of some concrete cases where a decision for the right was made. The hints for reports given in the pupil's lesson may be carried far enough to fill the period.

CHAPTER VI

Week Day Session. The Teacher's Aim: To show how John prepared the way for Christ by preaching and baptizing. To emphasize the fact that repentance for wrongs done to others is one of the first steps in following Jesus.

Show that Christ's Messiahship was attested at the time of his baptism. Point out on the map the traditional site of Jesus' baptism, at the fords of the Jordan, probably at Bethabara, on the lower Jordan, near Jericho. The pupils may become confused between the ceremony at which Jesus was given his name, and the baptism. Do not let them feel that he was baptized twice. The giving of the name was a solemn ceremony among the Jews, but it was not baptism.

The question of the temptation in the wilderness may be enlarged upon as may seem wise. The Juniors are at an age of choice. Oftentimes they have a hard fight with the Tempter in choosing the right. Let them see that

Jesus, too, was tempted to choose the pleasant but wrong way, but that he did not yield to the temptation.

Sunday Session. The Teacher's Aim: To emphasize to the pupils the importance of hearing Jesus' message, and laying a right foundation on which to build their lives. If you have a sand table you can have the early comers plan a model of a house on a rock, and of a house on the sand. They have been asked to do this at home, and will enjoy working out the idea in the classroom, with the materials there available. As an example of a poor foundation tell of a boy who did not study, but to his teacher's surprise, passed his final examinations brilliantly. He had cheated, though she did not know it. Did it do him any good? Of course not. He failed miserably in the next class, and had to be put back anyway.

Expressional Session. Try to bring it about that this meeting is a genuine expression of opinion about right foundations for life. If the pupils can be made to feel that their futures will depend upon the foundations laid even while they are Juniors, you will have accomplished much. Some of the reports for this meeting should be written beforehand, and read aloud.

CHAPTER VII

Week Day Session. The Teacher's Aim: To impress upon the pupils the fact that Jesus' call was answered by those who immediately began to spread the good tidings. To show that Jesus' true followers will always do this.

In connection with this lesson be sure that your pupils know the names of the disciples given in the lesson material. Perhaps it will seem wise to give them one of the verses containing the names of the Twelve, telling them to keep ears and eyes open for the first time each of the remaining disciples about whom we have not yet studied, is mentioned. Some of the verses containing the names of the disciples are given below. Perhaps you have pupils in your class who have the same given names as the first five disciples. Ask these pupils to write short essays about the disciples whose names they have. You might ask the girls and the remaining boys to find heroes

of the faith having the same given name as the first five disciples, as John Calvin, John Wyclif, John Bunyan, John G. Paton, Peter the Hermit, Philip Melanchthon.

THE NAMES OF THE APOSTLES

"These are the twelve apostles' names,
Peter, Andrew, John and James;
Two pairs of brothers, fishers by the sea,
When Jesus said, 'Come, follow me.'
Then James the Less, and Thaddeus, too,
Philip also and Bartholomew;
Matthew, and Thomas, who doubted his word,
Simon, and Judas, who sold his Lord."

"Jesus called them, one by one;
Peter, Andrew, James and John;
Then came Philip, Thomas, too,
Matthew and Bartholomew;
James, the one they called the Less
Simon, also Thaddeus;
Twelfth apostle Judas made,
Jesus was by him betrayed."

"This is the way the disciples run:
Peter and Andrew, James and John,
Philip and Bartholomew,
Thomas next, and Matthew, too,
James 'the less,' and Judas (the greater),
Simon the zealot, and Judas the traitor."

Sunday Session. The Teacher's Aim: To show that we must be careful to sow good seed in youth, so that we can reap a good harvest later; that it never pays to sow "wild oats."

Boys and girls of the present day are much given to remarking that they will "try anything once." Show them that this is an unchristian point of view. Tell them that they should try anything that they know Jesus wants them to do, not only once, but all the time, but to be sure never to try even once those things of which Jesus would disapprove. Every criminal was once an innocent child. He tried evil once, and then more than once, and so became a criminal. Sow good seed, and

have a mind and heart ready to receive that good seed; then there will be a good harvest.

Expressional Session. You have tried to emphasize the results of wrongdoing in the Sunday Session. In this session emphasize the results of right-doing. Urge the pupils to express positive resolves to do right. Leave the pupils with the impression that good soil—a heart and a mind prepared to hear and to do the right—will produce a harvest of good, thirty- or sixty- or a hundredfold.

CHAPTER VIII

Week Day Session. The Teacher's Aim: to impress upon the pupils the fact that Jesus does not despise the little, everyday acts of helpfulness and kindness; that they can please him by helping in little household duties, as well as in bigger things.

The features of a Jewish wedding are different in many ways from the weddings about which our pupils know, and are very interesting. You can read a full description in Edersheim's "The Life and Times of Jesus the Messiah." Jesus' words to his mother, "Woman, what have I to do with thee?" are not disrespectful, as they sound in the translation. "Woman" was a word often used as a term of address, and expressed even the greatest affection. Even when Jesus was on the cross, he used this word in speaking to Mary. John 19:26.

Sunday Session. The Teacher's Aim: To show how willingly and gladly the first disciples dropped their business duties and their everyday activities and followed Jesus.

The second call of the disciples came over a year after the first call. In the meantime they had been with Jesus, who had taught them and instructed them in many ways. They had, however, continued their regular way of earning a livelihood. They had probably returned to their business as fishermen soon after the wedding at Cana. We do not know exactly when James became a follower of Christ. We are not told of his first call, as we are told of that of Andrew and John, Peter, Philip, and Nathanael, but many people think that the phrase of John

1:41, "He findeth first his own brother," means that John, too, soon found his brother James.

Your Juniors can perhaps be made to feel that this second call is something like their own decision to join the Church. Their baptism in infancy was the first sacrament that showed that they belonged to Jesus. Now they are at an age of choice, when they are to decide for themselves whether they will give themselves to Christ, and be his loyal followers—the second call to discipleship.

Expressional Session. Lead the pupils to express the feeling of loyalty to Christ which the Sunday Session has brought them to feel. Let them sing some "Decision Songs," such as "Who Is on the Lord's Side?" "Fight the Good Fight," "I'll Go Where You Want Me to Go."

CHAPTER IX

Week Day Session. The Teacher's Aim: To show the pupils that Jesus has all power—both to heal disease and to forgive sin.

Use this lesson to give to the pupils information about Oriental houses. Show the simplicity of construction common among the poorer people, in contrast with the luxury of the rich. The house in which Jesus was at the time of this lesson was probably Peter's. It may have been a house of the more simple type—a square box containing perhaps two rooms, with a flat roof that could be reached by an outside stairway. Edersheim, in "The Life and Times of Jesus the Messiah," thinks, however, that Peter's house could not have been one of the very smallest houses of the city, for besides the large family room, there must have been accommodations for Peter and his wife, and their children, if they had any, for Peter's wife's mother, and for Jesus. The house may have had an inner courtyard, surrounded by a covered gallery, and it may have been here that Jesus was speaking. The roof of the gallery could easily have been torn away. An interesting account of Syrian life in the present day is given in Rihbany's "A Far Journey." He describes his home as follows: "My father's house was a

typical, common, Syrian house. It was one story high, and consisted of two rooms, a living room and a store-room. It was built of roughly hewn stone, and had one door and two windows, which had wooden shutters, without glass. The roof was the Biblical, earth-covered roof. . . . On every Syrian roof there is a stone roller, with which the dirt is rolled down and made hard enough to 'shed water.' 'Rolling the roof' is a daily task for the man of the house in the winter season. Failure to do this causes the roof to soften and the rain to soak through and 'drop' into the house. The 'dropping' is one of the most hateful things to a Syrian household."

With such a roof it is easy to see how the four friends of the paralytic could tear away the tiles and lower their friend into the room where Jesus was.

Sunday Session. The Teacher's Aim: To continue the teaching of Jesus, the Saviour from sin, and of God the Father who loves and is willing and eager to forgive his children who have sinned.

Children of Junior age are old enough to understand the meaning of wrongdoing. Emphasize the fact that when they are careless and thoughtless and disobedient they often hurt their parents; that their parents and teachers are better able to decide what is good for them than they themselves are. We should, however, lay more emphasis upon the love and forgiveness of the father in the parable, than upon the wickedness of the son. God's love and kindness are the main points of the lesson.

Expressional Session. The Teacher's Aim: To lead the pupils to express the feeling of gratitude aroused by the kindness of God the Father and Jesus the Son, shown in the last lessons.

If the Expressional Session is held on a week day, you may find that it is interesting to have your pupils give a simple dramatization of the story of the Prodigal Son. Let them work this out for themselves, if possible, though the teacher may supply a simple outline. Such an outline may be found in "The Dramatization of Bible Stories," by Elizabeth Erwin Miller. Remember, always, however, that this meeting should be left as largely as possible in the hands of the pupils themselves.

CHAPTER X

Week Day Session. The Teacher's Aim: To make it clear to the pupils that Jesus is the Friend of all, that he wants us to be friends and neighbors of all, whether they are our neighbors in a geographical sense or not.

With this lesson give information about Eastern customs of eating and drinking—the public character of meals—the use of perfumes. The outline of a table shaped like the three sides of a hollow square may be drawn on the blackboard or made with blocks, by your pupils. Show how easy it was to serve the guests, who reclined on couches a little lower than the tables. These couches were so placed that the guests' heads were toward the table, and they rested on their left elbows.

This lesson again emphasizes Jesus' love for sinners and his power to forgive.

Sunday Session. The Teacher's Aim: To help the pupils to show that they love God, by doing kind acts for others. To show how they can be neighbors to others.

This lesson should lead to some practical expression of good will for others. If there is any pressing world need at the time when you are teaching it, bring this to the fore. At any rate, make it a missionary lesson, showing how much more the world is a neighborhood than it was in Jesus' day. Even in the early days of our first American ancestors it took weeks for messages to go between New York and Philadelphia, and the people of Boston might have been massacred or starved to death before those in New York knew of their need, but in modern times we know, within a few days, what is going on in China or in India, by means of the cable and the telegraph. In so much we are the more world neighbors, more able to understand Jesus' definition of a neighbor, than the lawyer was.

Expressional Session. The Teacher's Aim: To continue the teaching of Jesus' love for others.

The story of the Good Samaritan is another parable which lends itself well to dramatization. However, it may be better to have the class express the feeling of love for others aroused by the stories of the week, by

doing some act of kindness—bringing gifts for a missionary box, or planning some act of kindness toward strange or foreign children in their school, whom they have never considered as neighbors. Try to help them to keep from being careless and self-righteous Pharisees, as Simon was, or as the priest and the Levite were. Help them to see that they should try to be like the Good Samaritan, and like Jesus.

CHAPTER XI

Week Day Session. The Teacher's Aim: To show the heroic conduct of Jesus, and how he used his strength and power to help men.

Make the geography of this lesson clear to the pupils. A brisk review of the facts about the Sea of Galilee, given in connection with Chapter I, will arouse interest. Show how it was possible for the people on the shore to keep track of the course of the boat. Then ask why Jesus wanted to be alone with the disciples. Show how he gave up his own wishes in order to help those who came to him.

The lesson material is long, covering two distinct stories; the feeding of the five thousand, and Jesus' appearance to the disciples on the sea. Perhaps you will find that the period is filled with the mere story of the day's events. Be sure to show that they all occurred in one day—that Jesus filled the hours to the brim.

There are many modern versions of the story of the feeding of the five thousand written from the point of view of the lad with the loaves and the fishes—the story which he told his mother on his return home, and his amazement and joy that the Master had made use of his little store of food. If you have a clever story-teller in your class, let him tell the story as if he had been the boy. Or perhaps you may prefer to give your entire class a written lesson, asking the pupils to pretend that they were the boy telling the story at home. They are accustomed to this sort of work in day school. Let them refer to the four Bible accounts as they choose, and com-

bine the stories of all the Gospel writers. You might have the best stories read in the Expressional Session.

It has been suggested in connection with the pupil's lesson that the pupils make an offering for some one in need of food, thus following the example of Jesus in feeding the hungry. You yourself will know the most pressing need of the day. Perhaps local charities will be best. Perhaps a child with a plentiful school lunch might share with another who had less.

Sunday Session. The Teacher's Aim: To help the pupils to understand the importance of doing well each day's duties, in preparation for the future.

In this lesson bring home to the pupils the lesson of preparedness. Show them how even in their everyday lives they miss many things because they are unprepared. In the world of the Spirit preparedness is even more important than it is in the world of material things,

Have the pupils compare the marriage customs given in this lesson with those described in the lesson on the miracle at Cana of Galilee, Chapter VIII.

Expressional Session. The Teacher's Aim: To show that Jesus gave up himself and his own wishes in order to help others; that he was always prepared to help, and always ready for emergencies.

In addition to the regular lesson, have selected pupils read their stories of the feeding of the five thousand.

CHAPTER XII

Week Day Session. The Teacher's Aim: To show Jesus the Saviour of the world in his glory, and to impress the fact that he was the fulfillment of the Law and the Prophets.

With this lesson carry on a brisk geographical review, pointing out on the map how far from Jerusalem Jesus had come. Show Cæsarea Philippi, and Mount Hermon. The only time of which we have record when Jesus was outside Jewish territory, since the return from Egypt, was when he went to Tyre and Sidon shortly before this time. Matthew 15:21.

Ask the pupils to find the places where the voice from heaven had declared that Jesus was God's Son.

1. At the time of the baptism. Matthew 3:17; Mark 1:11; Luke 3:22.

2. At the time of the transfiguration. Matthew 17:5; Mark 9:17; Luke 9:35.

Close the lesson by pointing out the fact that we cannot always remain in a state of exaltation. We must help in practical ways if we want to please Jesus. Peter's wish to remain upon the mountain and worship did not accord with Jesus' plan of ministering to mankind. Worship and service combined—faith and works—are exemplified in Jesus' life.

Sunday Session. The Teacher's Aim: To help the pupils to understand that where they do kind acts for others in Jesus' name and for his sake, they are doing such acts for him. With Juniors do not emphasize too much the Judgment Day, but help them to see how they can make the best preparations for that day by using their lives as Jesus would have them do. A cup of cold water given in his name is given to him. The story of Sir Philip Sidney, who, in the days of Queen Elizabeth, shared his last bit of water with a dying soldier, made a great impression in those days, and has come down to us as a deed of perfect knighthood. But over and over again in the Great War there were many tales of unnamed soldiers who had not only shared their last drop of water and their food with others, but had given it all—soldiers whose death has shown how Christ's ideals have spread even since the days of Queen Elizabeth, so that nowadays heroic acts of service are the expected thing, rather than the unusual.

If possible, have the members of the class do some of the things mentioned in the lesson text—"for Jesus' sake."

Expressional Session. The Teacher's Aim: To help the pupils to realize the ideal which Jesus set before them—service for others for his sake.

Have one of your pupils read a translation of Tolstoy's "Where Love Is, There God Is," if possible, or Longfellow's "Legend Beautiful."

Have before the class a copy of Raphael's *Transfiguration*, which shows the contrast between the scene on the mountain top, and the scene at its foot. "On the mountain is Christ in the center, with Moses and Elijah on either side, raised from the ground to show that they are spirits, not flesh and blood. Peter, James, and John are reclining on the mountain top, shading their eyes from the light. Below are the other nine disciples trying to cure the demoniac boy held by his father and mother during one of his spasms. Two of the disciples are pointing to Christ above as if looking there for help. The boy's hand also is pointing upward. The contrast is between the sorrows of earth, and heaven and its powers above. It is a vision of heaven's interest in this world, and its desire and power to help. It is a gospel sermon."

CHAPTER XIII

Week Day Session. The Teacher's Aim: To help the pupils to realize the truth of Jesus' words of the Memory Verse, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live."

Begin the lesson by asking the names of some of Jesus' personal friends. Then introduce the Bethany family, bringing in all the facts that we know about them—the characterization of Mary and Martha as given in Luke 10:38-42, the account of the death of Lazarus, John, chapter 11, the account of the feast at the house of Simon, Matthew 26:6-13. There are many conjectures as to who Simon was, some people thinking that he was the father of the brother and the sisters, others thinking that he was Martha's husband. At any rate he was closely connected with the family, and he loved Jesus. The word "leper" used in connection with his name probably indicates that he had been a leper, but that Jesus had healed him. Otherwise he would not have been allowed by the Law to give a feast.

Emphasize the fact that Jesus was not unkind in not hurrying to the aid of Lazarus as soon as he heard of his illness. The purposes of God were to be carried out; it was necessary that Lazarus should die, in order that he

be brought back to life, and so show forth a great proof of the Messiahship of Jesus. It is not necessary in Junior classes to show the difference between the restoration to life of Lazarus and the resurrection of Jesus. Lazarus, of course, was to die again. Lazarus' restoration to life was similar to the other miracles of restoration which Jesus had performed, excepting that in his case there had been an interval of four days between death and the restoration, whereas in the other miracles of the same kind the restoration had followed the death almost immediately.

Read in your Bible dictionary or in Edersheim the accounts of Jewish burial customs. Burial, in the warm climate of Palestine, followed almost immediately after death. The tomb in the garden was an indication that the Bethany family was well-to-do. Private burial places were quite usual among rich families, and there are comparatively few city cemeteries, those which there were being used only by the very poor.

Have the pupils write the story of the raising of Lazarus from the point of view of the different onlookers, and from that of Lazarus himself, as suggested in the pupil's lesson.

Sunday Session. The Teacher's Aim: To point out the necessity for using the opportunities and the talents which God has given us.

Begin your lesson by giving a brief review of the historical background which made it possible for Jesus' hearers to be familiar with the setting of the parable of to-day's lesson. This is given in the pupil's lesson. Herod Archelaus had had to visit Rome and to petition the emperor before he was allowed to rule Judea according to the provisions of his father's will. A deputation of Jews opposed his succession to his father's throne, and he was given the title "ethnarch," and not "king," as his father was. He had ruled only a very short time, and then been deposed.

Bring out the difference between the parable of the Pounds and the parable of the Talents, as given in the pupil's lesson. A talent of gold was equivalent to about thirty thousand dollars, while a pound was worth only

about sixteen dollars, so that the investment was not very great.

There is much discussion as to whether these two parables are different versions of the same story. This, however, seems unlikely, because the differences are so marked. It is quite possible that Jesus told similar stories to different audiences, varying them to suit the lesson which he wished to teach.

Expressional Session. The Teacher's Aim: To emphasize the fact that Jesus wants his followers to follow his example in serving others.

Be sure to let the pupils themselves take this lesson in charge. Have them read their essays about the raising of Lazarus. If the essay writers have lively imaginations and have studied the characteristics of the persons from whose points of view they are writing, they will be most interesting. There have been many discussions of Lazarus' feelings, in literature. References to some of these are given in the pupil's lesson. There are few accounts available of what the sisters or other onlookers thought. If anyone tells of the tradition that Lazarus never spoke again because he was so fearful of dying a second time, say that this story has no basis in fact.

POEMS THAT CORRELATE WITH THE LESSON

Tennyson's "In Memoriam," Stanzas 31, 32.

Browning's "Epistle of Karshish."

Rosetti's "Jesus Wept."

BOOKS THAT WILL TELL YOU MORE ABOUT THE LESSON

Trumbull's "Studies in Oriental Social Life," chapter on "Funerals and Mourning."

Edersheim's "Sketches of Jewish Social Life."

Maclaren's "The Life of the Master," chapter on "The Home in Bethany."

E. S. Phelps's "Come Forth!"

Ask the pupils what Mary's talent was. What was Martha's? Did they make use of these? Do they suppose that Lazarus made use of his opportunity to tell of

Christ, after his restoration to life? What do the pupils think became of him and his sisters? Some writers think that he was killed quite soon by his Jewish enemies; others think that he escaped from Jerusalem and lived a long time. At any rate we do not hear of him or his sisters as active members of the Early Church, and it is improbable that they would keep in hiding. That would have been very unlike the boldness shown by the other apostles.

CHAPTER XIV

Week Day Session. The Teacher's Aim: To show Jesus as King of the world and to emphasize the fact that we should accept him as heartily as the Jews accepted him on that joyful Sunday of the triumphal entry.

Jesus wanted to give the people one more chance to accept him as their King, and he entered the city as the prophets had foretold, riding on a colt, the foal of an ass, the beast ridden by the kings of the Jews in times of peace. He rode from Bethany in the midst of the gathering crowds of passover pilgrims up the road to the Holy City. As he journeyed, more and more people joined the procession, singing the passover psalms, Psalms 113 to 118, known as the "Hallel," particularly the part which was considered Messianic, Psalm 118:26.

The procession passed through the Golden Gate, in the eastern city wall. The Crusaders in the eleventh century found this gate closed excepting on one day of the year—Palm Sunday. Of late years it has not been opened even on that day.

There are various questions discussed in connection with the second cleansing of the Temple. Some students think that the cleansing of John, chapter 2, at the beginning of Christ's ministry, is confused with this, and that there was only one cleansing; others think that they are two separate events. Again, there is a discussion as to whether this cleansing was on the same day as the triumphal entry, or on the next. These questions, however, need not be discussed unless the pupils themselves ask about the points.

Sunday Session. The Teacher's Aim: to show how Jesus emphasized the ideal of service.

As the life of Jesus draws to its close, it will be well to remind the pupils of some of the ways in which he served, in addition to that mentioned in the lesson. From the time of his baptism his life was devoted to others, to teaching and healing and ministering. He never spared himself, never hesitated to give, even in the moments of greatest weariness. Make a blackboard outline showing ways in which Jesus served. For instance, use the headings:

1. Jesus the Healer.
2. Jesus the Provider.
3. Jesus the Teacher.
4. Jesus the Miracle Worker.
5. Jesus the Story-Teller.

Have the pupils give examples of these various ways of serving; for instance, under the first heading, enter the healing of the paralytic, of Peter's wife's mother, and so on. Under "Jesus the Provider," show how he helped by providing food for the multitudes.

If you have opportunity begin to teach something of the history of the passover, which will be continued in your next week-day session. The material is valuable and instructional. But remember that your main aim is to help the pupils to feel the ideal of service which Jesus set before them.

Expressional Session. The Teacher's Aim: To lead the pupils to express their desire to serve—to pledge themselves to do some service for Christ. Let them see that it is not necessary to be ministers or missionaries in order to serve Christ acceptably—there are many true servants of Christ in every calling and every position in life. However, if there are any in your class who express a desire to serve in one of these ways, encourage them in every way.

LESSONS FOR SPECIAL DAYS

Teachers may desire to shift lessons in order to bring the Christmas and Easter lessons at the proper dates.

CHAPTER XV

Week Day Session. The Teacher's Aim: To give to the pupils information concerning the celebration of the Jewish passover.

The material supplied in this lesson has been largely drawn from Edersheim's "The Life and Times of Jesus the Messiah," which gives a most interesting discussion of passover customs. It would be interesting to your class if you can show them the flat cakes of unleavened bread—"matzoth"—which the Jews still use in the passover season. Perhaps your pupils may have Jewish classmates in day school through whom you can obtain information about where you may procure these. Remind them that the passover and Easter are close together—that the date of Easter is different in different years because it is dependent on the new moon after the vernal equinox, as was also the passover—that is, Easter Sunday will be always the Sunday after the Jewish passover celebration. The Jewish pupils in our public schools are frequently absent on Jewish holidays of which we know nothing. Pupils should know after this lesson what feast they are celebrating at about the same time that we have Easter.

Sunday Session. The Teacher's Aim: To help the pupils to appreciate the meaning of the Lord's Supper—the Communion—and to rouse a desire in them to become members of Christ's Church.

Read the accounts of the establishment of the Lord's Supper as given in the Synoptic Gospels, and in I Corinthians 11:23-27. John's Gospel gives no account of the institution. Various explanations of this omission are made. The most probable explanation seems to be that as John wrote his Gospel so much later than the other Gospels, the celebration of the Communion was so well known that he did not think it necessary to tell of it. It is generally agreed that in his Gospel he tries to supply facts and events which were omitted by the Synoptists.

The events of the day and night of the Lord's Supper

are given by Dr. Cleland B. McAfee in the following order:

1. The preparation for the passover, during the day.
2. The eating of the passover supper, during which occurred:
 - (a) The washing of the disciples' feet.
 - (b) Jesus' sadness about his betrayal.
 - (c) The withdrawing of Judas from the room.
3. The giving of the Lord's Supper.
4. The talk given in John, ch. 14.
5. The singing of a hymn. Matt. 26:30.
6. The talk given in John, chs. 15 and 16, on the way to the Garden of Gethsemane.
7. The prayer of John, ch. 17, on the way, during a pause just before coming to Kidron.
8. The Gethsemane experience.
9. The coming of Judas and the arrest of Jesus.

BOOKS TO WHICH THE TEACHER MAY REFER

Denney—"The Death of Christ."

Kerr—"Coming to the Communion."

Expressional Session. The Teacher's Aim: To bring those pupils who have not yet joined the Church to do so; to give those pupils who have joined the Church a renewed sense of the solemnity and importance of the Lord's Supper.

Perhaps you may think it wise to have your pupils read all four accounts of the establishment of the Lord's Supper—Matthew 26:26-29; Mark 14:22-25; Luke 22:19, 20; I Corinthians 11:23-27. These passages are very similar, but reading them all will emphasize the lesson.

Try to lead the pupils to an honest desire to follow Jesus' command, and to keep the feast in his memory.

CHAPTER XVI

Week Day Session. The Teacher's Aim: To show how Jesus, through prayer and suffering, prepared for the death which he knew was about to come to him. To show that prayer is the best preparation when we know that something difficult is coming to us.

There are many beautiful pictures of Christ in the Garden of Gethsemane which may be used with this lesson. That of Hofmann is perhaps the most easily obtained.

Be sure to emphasize with your class the courage of Jesus. The pupils will not appreciate so much the mental struggle as if they were older. They will, however, feel indignant that the apostles did not "stand by" him when he was suffering so greatly. They are at an age when loyalty to their friends is a strong characteristic. Though they may not be able to express their sentiments, they think that "going back" on their chums is a fault particularly to be condemned, and they will feel indignant at the disciples for their conduct. Try to bring out the point of Jesus' forgiveness of the disciples' neglect, and his gentle words of rebuke. He taught even to the end of his life the beauty of forgiveness.

Have put on the blackboard the sketches given with this lesson and the next. Have the pupils keep clearly in mind the order of events.

Sunday Session. The Teacher's Aim: To continue the teaching begun in the Week Day Session, and to impress the fact that Jesus was now ready to face the physical suffering and death which lay before him.

In this period try to appeal to the loyalty for Christ which the pupils feel. Show them the ugliness of Judas' disloyalty and try to impress upon them ways in which they can be loyal to their Saviour. They can betray him in little ways, even if they do not betray him as Judas did. Discuss such questions as the following:

Are you a traitor to Jesus when you stay home from church and Sunday school, without a good reason?

Are you a traitor to Jesus if you exaggerate and tell falsehoods, or deny that you have done something that you really have done?

Are you a traitor to Jesus when you neglect to do those things that you know he wants you to do?

The collection of colored pictures by William Hole, R.A., which may be obtained from Thomas Nelson & Sons, gives several pictures which may be used with these lessons, as well as with others of the course.

Expressional Session. The Teacher's Aim: To lead the pupils to express their thankfulness to Christ, for his goodness to them; their loyalty to him; their love for him. To lead them to understand the meaning of true courage.

It would be interesting to have as many pictures of the life of Christ as it is possible to obtain to use in connection with this and the remaining lessons of the course. Have them on the walls or spread out on tables, and prepare the leader of the meeting to point out the various scenes. Lead the pupils to express their desire to be loyal to a Saviour who loved them so greatly and showed such true courage in living and suffering and dying for the world.

CHAPTER XVII

Week Day Session. The Teacher's Aim: To continue to impress upon the pupils how much Christ endured for their sakes; to show him in all his majesty as he stood before the highest court of his people.

Tell a story something of this sort: George Washington was a true patriot, the Father of our country, the leader of our armies against our enemies. There were many people in those days who said that George Washington did not truly want the United States to be a republic; that he wanted to make himself a king. We know that George Washington was a true patriot, that he loved our country more than he loved his own ambitions. He refused to be made President a third time for fear that people should think this, and fortunately most of the people of the United States knew that Washington was a great and noble man, so his life ended in honor and respect. But suppose he had been arrested and court-martialed and shot at sunrise for being a traitor. What would we think of the blindness of the people who did this? Then what shall we think of those who actually did put to death Jesus, the Saviour of the world? They were people whom he loved and gave his life to save. They denied him and refused to acknowledge him. (Bring the lesson down to the pupils' own lives. Are

they acknowledging Jesus as their Saviour, or are they refusing to do so? Is he on trial before them, or are they his friends? Show that they must be one or the other.)

There are very interesting accounts of the office of the high priest to be found in Davis' "Dictionary of the Bible," under the article "high priest." Information about Annas and Caiaphas can also be found in the articles about them.

Sunday Session. The Teacher's Aim: To lead the pupils to feel the meaning of true loyalty. To make them see that they deny Christ when they do not stand up for him or for those things for which the Christian religion stands.

Junior boys are given to the habit of swearing. An incident of the following sort may be used with the lesson: John was really a Christian boy. But though his mother and father and his teacher had always taught him that it was wrong for him to take God's name in vain, he had gotten into the habit of doing so. He knew that he should not swear and curse; yet because many of the boys whom he thought were manly did swear and curse, he thought that it was manly to do so—and he tried it. He felt dreadfully the first day he swore, but he swore again and very soon it became a habit. And habits, you know, are pretty hard masters. John didn't realize how far he was going until one day Philip opened his eyes. "Say, John," said Philip, "Walter says you go to the Brick Sunday School. Pretty good Sunday-school pupil you are! A fellow that swears the way you do must put up a good bluff to get in at all!"

For the first time John realized what he was doing. He was denying Jesus and his teachings. He was as bad as Peter. After that he had a hard fight against the bad habit that had control over him, but he finally won out, and now you will never hear him use an oath.

Pictures that may be used in connection with the lesson are as follows: Peter in the Courtyard, by William Hole; Christ Before Pilate, by Munkacsy; Christ Leaving the Prætorium, by Doré; Peter in the Courtyard, by Bida.

Expressional Session. The Teacher's Aim: To show the pupils ways in which they deny Christ as truly as

Peter did. To lead them to express a desire to avoid such denials and to express loyalty to Christ.

Junior pupils want fair play, and in the lessons we have had this week, they have seen J  sus treated most unfairly. They should be eager to express their sense of this unfairness, and this should lead to an expression of loyalty on their own parts. Impress this feeling of loyalty by letting them show it in some way. Ask them to try all week particularly to be loyal to Jesus in thought, word, and deed.

CHAPTER XVIII

Week Day Session. The Teacher's Aim: To continue the story of the last day of Jesus' earthly life, and the account of the suffering which he endured as the Saviour of the people of the world.

There are many interesting stories told of Pontius Pilate and his wife, Claudia Procula, which you may use to obtain background for his character. Pilate was involved in many quarrels with the Jews and was finally summoned by Tiberius C  sar, the Roman emperor, to answer the charges of misgovernment brought against him. He went to Rome in A. D. 37. Tiberius died before he reached Rome, but the case was carried through. As a result Pilate was banished to Vienne, on the Rhone River in southern France. There is a story which tells us that he went insane, and spent his life in constantly trying to wash blood stains from his hands. Like Lady Macbeth in Shakspeare's "Macbeth," he failed. Legend tells us that finally, after trying to wash his hands in the waters of a lake on Mount Pilatus in Switzerland and failing to cleanse them, he committed suicide there. From this event Mount Pilatus received its name.

A most interesting account of the illegalities of Jesus' trial may be found in David Smith's "In the Days of His Flesh."

The pictures, Christ Before Pilate, either by Munkacsy or by William Hole, will be found of assistance with this lesson.

Sunday Session. The Teacher's Aim: To continue to impress the story of how much Jesus endured for the

world, and to bring to the pupils' hearts a greater love for the One who endured so much for them.

The way over which tradition says that Jesus bore the cross is called the "Via Dolorosa," or Way of Sadness. There are two sites identified as Golgotha, or Calvary, Golgotha being the Aramaic word for "skull," Calvary from the Latin word of similar meaning, *calvarius*. The most probable site is a hill outside the city which could easily have derived its name from its skull-like shape. There are many pictures which may be used in connection with this lesson. Some of the best are as follows. Copies may be obtained from the Wilde or the Perry Pictures Company.

Trial Before Pilate.....	Munkacsy
Christ Leaving the Prætorium.....	Doré
Ecce Homo.....	{ Guido Reni
	{ Antonio Ciseri
	{ Hofmann
Pilate's Wife's Dream.....	Doré
Bearing the Cross.....	{ Hofmann
	{ Thiersch

The pupils will be interested in seeing the various forms of the cross. According to Edersheim and Andrews, there were three forms used: The Saint Andrew's cross, the Latin cross, and the Greek cross. You can find pictures of these crosses in Webster's Dictionary under the word "cross." Have the pupils sketch them on the blackboard. It is usually agreed that Jesus' cross was the Roman, or Latin, cross.

Expressional Session. A very interesting expressional session for this week might be planned by using as a basis the hymn, "In His Own Raiment Clad," Hymnal, Number 696. The pupils may take the different parts, and they will enjoy doing this.

CHAPTER XIX

Week Day Session. The Teacher's Aim: To show the pupil Christ's great love for the world, and the people in it.

London, plunging the country into gloom—"Wellington defeated!" But, when the fog broke at last, the semaphore upon the top of Winchester Cathedral was still at work—"W-e-l-l-i-n-g-t-o-n d-e-f-e-a-t-e-d t-h-e e-n-e-m-y" and, all the more glorious for the preceding gloom, the wonderful news sped across the land and lifted up the spirits of the people into grateful joy—"Wellington defeated the enemy!"

"So was the dreadful gloom of Calvary dispelled by the glorious victory of Easter Day! So what had seemed defeat was changed to triumph! And when Christ shall have come to his own in the hearts of men, the prophecy of that glad Easter Day shall be fulfilled."

Expressional Session. The Teacher's Aim: To lead the pupils to express their love for Jesus and their appreciation of his sacrifice for them.

In this session try to lead the pupils to show that they understand the proofs of the resurrection. Lead them to go over the appearances of Christ again and again, and to understand how well proved the resurrection was.

CHAPTER XXI

Week Day Session. The Teacher's Aim: To impress upon the pupils Jesus' command that his followers should teach others about him—that he wants us all to feed his sheep and his lambs as he wanted Peter to do.

Link this lesson with John, chapter 10, the parable of the Good Shepherd. Jesus, the Good Shepherd, told Peter, the under shepherd, to feed and tend his sheep and his lambs. There are many pictures of Jesus the Good Shepherd which may be used in connection with this lesson.

The question of Peter concerning John need not be mentioned unless the pupils themselves bring it up. Evidently there was in circulation at the time when John wrote his Gospel a story that Jesus had said that he would never die. John specifically corrects this by telling what Jesus actually did say to him.

Go rapidly over the geography of Palestine once more. Show how the disciples had gone, as Jesus had com-

manded, from Jerusalem to Galilee. The journey, according to Andrews' "The Life of Our Lord," would take about five days. When they came to Galilee they went about their usual tasks. The best way to wait for the Lord's coming is to do our daily duties faithfully and earnestly.

Sunday Session. The Teacher's Aim: To impress still further through the Great Commission, Jesus' command to his followers to preach and to teach.

The mountain in Galilee where Jesus spoke these words is unnamed. It may have been Mount Tabor or Mount Hermon. Jesus led out to this place not only the Eleven, but many other of his followers. The next scene in his life, however, is again in the neighborhood of Jerusalem, "over against Bethany." Point out these places on the map. Constantine, the emperor of Rome, in 315 marked by a chapel the place which was in that day the traditional site of the ascension. All the sites of the events of Christ's life near Jerusalem are, however, doubtful. The main point to emphasize is the repetition of the command of Jesus that his followers were to teach and to preach, beginning at Jerusalem and going to the whole world. Another point to bring out is the difference in the attitude of the disciples at this time and at the time of the crucifixion. Then they were sad and discouraged. From now on they were happy and courageous, and these two characteristics mark the Christian faith throughout the ages. Lead the pupils to help to spread the good tidings.

Expressional Session. The Teacher's Aim: To lead the pupils to express a desire to help in doing Christ's work. Get them to mention ways in which they may help—they might be preachers, missionaries, doctors, nurses. Yes, but if we were all preachers, doctors, missionaries, nurses, God's work could not go on. If he chooses us for these services we must do them gladly and with all our hearts, but if he does not, we must serve him in every way that we can. Lead them to express the will to serve him in whatever station in life it may please God to place them.

PART II

FOLLOWING JESUS DAY BY DAY

CHAPTER XXII

Week Day Session. The Teacher's Aim: To give to the pupils the details of the beginning of the Christian Church.

Find out, in beginning this story, whether or not your pupils are studying Greek or Roman history in day school. Ask them to tell something about the lives of the people of these nations. Tell of the great Emperor Tiberius in Rome, of the great city with its wonderful buildings and crowds of people. Then ask the pupils to pretend that they are a Jew from Rome or from a Greek city in the crowd in Jerusalem on the Day of Pentecost—one of those who heard the disciples speak in their own language. Pretend that this man—suppose that his name is Julius—returns home, to his family. What would he tell them? Let the pupils decide whether he had believed Peter's sermon, or whether he had just considered it a curiously interesting meeting of religious fanatics.

If your pupils are interested in modern missions, tell the story of the wonderful spread of Christianity in Korea, where there were no Protestant Christians in 1885, and in 1914, shortly before Dr. Underwood's death, there were twenty-four thousand adherents to the Church. You will find "Underwood of Korea," the life of Horace Underwood, by his wife, very interesting in this connection.

Sunday Session. The Teacher's Aim: To show how the coming of the Holy Spirit changed the lives of the early followers of Jesus. To show how the coming of Christ in the heart nowadays changes the lives of men.

Read the life of Frank Higgins, the sky pilot of the lumberjacks, by Thomas D. Whittles. Many of these rough men were made Christians by the influence of this

preacher; tell his story in more detail, if the book is available. Show how the lives of the heathen of China or of Korea have been changed by the love of Christ. Impress the fact that the true follower of Christ is different from what he was before he began to love Jesus. Ask them if they have felt any such changes in their own lives. Try to lead them to a heartfelt desire to be as brave for Christ as the apostles were, to be truly courageous for his sake in every way they can.

Expressional Session. The Teacher's Aim: To lead the pupils to express their opinions about the lives of the followers of Jesus and to express the feeling aroused that they should do likewise.

Perhaps the topics for discussion seem somewhat difficult, but references to your Boards of Home and Foreign Missions will bring you leaflets that you can use with many lessons in this course. As missionary doctors, the names of Dr. Grenfell and Dr. Arthur Jackson may be mentioned.

CHAPTER XXIII

Week Day Session. The Teacher's Aim: To help the pupils to see their duty in helping foreign children in our midst to feel at home.

Stories which you may use in connection with this lesson may be found in Margaret T. Applegarth's "Primary Missionary Stories," and in the leaflets published by the Home Mission Board of the Church. The question of the immigrant is one of the most important questions of the day. We must try to Americanize the new comers, to inspire them with our American ideals, or we shall find that foreign ideals are taking their place—that the term "American" has changed its meaning.

Teach some of the missionary songs in connection with this lesson, Margaret Coote Brown's "The World Children for Jesus," found in "Carols," or "Jesus Loves the Little Children," found in "Beginners and Primary Songs," or "Go Ye," found in "Junior Hymns and Carols."

BOOKS THAT DEAL WITH THE IMMIGRANT QUESTION

"From Alien to Citizen," by Edmund A. Steiner.

"The Immigrant Tide," by Edmund A. Steiner.

"Immigrants and Their Children," by Jane Addams.

"A Schoolmaster of the Great City," by Angelo Patri.

Sunday Session. The Teacher's Aim: To show the pupils the beauty of Stephen's character and his likeness to Jesus; to fill them with a desire to be like him in their lives, even if they are not called upon to be like him in suffering martyrdom.

Make a comparison between the trial of Stephen and that of Christ. This will serve as a review.

What was the accusation against Christ? Against Stephen?

How were the witnesses obtained against Christ? Against Stephen?

Before what body of men was Christ tried? Stephen?

Christ was tried by the Roman governor. Stephen was not. Can anyone tell why? (Probably because the Jews were in such a rebellious state that they no longer cared for Roman authority.)

What were Christ's last words? Stephen's?

Such a comparison can be made to lead to a very interesting discussion. Bring it down to modern times. If possible read the life of some modern missionary who was martyred and tell the story briefly. The story of the Boxer massacre will be found in "China's Book of Martyrs," by Miner.

An interesting point to bring up in this connection is the fact that the United States, acting in truly Christian spirit, has used the interest on the Boxer indemnity money in giving Christian education to Chinese students.

Expressional Session. The Teacher's Aim: To lead the pupils to express their love for Christ and their willingness to serve him as Stephen and the other deacons did. To prepare for serving him in big ways by serving faithfully in little ways.

Remind the pupils of Jesus' parables of the talents and of the pounds. He that is faithful in little things is prepared when the need for faithfulness in great things

comes. Lead them to the thought that though they are only children now, they are preparing to do great things when they are older. They are getting ready for life. If they do the little things faithfully, as Stephen did his duty as a deacon, they will, with God's help, be prepared for great things, as he was.

CHAPTER XXIV

Week Day Session. The Teacher's Aim: To show how the early followers of Jesus obeyed his command to preach the gospel, and how those who were taught were prepared to learn.

Have one of the pupils read the reference to Philip, usually called Philip the deacon, or Philip the evangelist, given in Acts 6:5. Point out the fact that he is not at all the same man as Philip the apostle. Read what is said about him in Acts 21:8, 9.

If possible have a map of Africa and point out Ethiopia upon it. Show how the gospel good tidings was spreading and tell something of the Early Church in Africa. Christianity was strong in northern Africa during the first centuries, and we shall find out later that Augustine, one of the greatest of the Early Church Fathers, was a native of Africa.

Perhaps you may be interested in telling the pupils about the modern missionary work in Africa. Most interesting information may be obtained from the Woman's Board of Foreign Missions of the Presbyterian Church, U. S. A., and also an African village, to be colored and set up in the sand table. (Price, 60 cents. This can also be obtained from the Milton Bradley Co., Springfield, Massachusetts.)

Sunday Session. The Teacher's Aim: To show how later followers of Jesus have carried out his command to preach and teach; to show how God has prepared those who learn, to receive the good tidings.

The story of Murata has been chosen for this lesson because of certain similarities to the story of the Ethiopian. Both men were students of the Bible before a Christian teacher reached them. Both were "good soil"

in which the seed might be sown. Both were men of high rank and influence in their own countries. The facts about Murata are taken from Griffis' "Verbeck of Japan."

You can make the story more interesting by talking about Japan, for the pupils will be able to tell you much about the flowery kingdom. Then, when they have talked about the beauty of the land, the cleverness of the people, and so on, ask what is lacking—seventy-five years ago they did not know Christ at all; now they know more about him, but there is still much to be done. These people who are so many of them rich, intellectual, so very clever and nimble with their fingers should be made Christian, so that all these good qualities may be used in Christ's service. Practical ways of helping can be brought out.

Expressional Session. The Teacher's Aim: To lead the pupils to an expression of their interest in missions.

If the members of your class enjoy singing, this might be made a song service. There are so many stirring missionary songs that it is hard to choose among them. Possibly you might have a member of the class, dressed in Japanese costume, sing some of the little Japanese lullabies, which can be obtained from the Woman's Board of Foreign Missions of the Presbyterian Church, U. S. A. Perhaps you may find it possible to have an exhibition of Japanese curios, and if the pupils themselves can supply them, and talk about them, you will give them an opportunity for expression that will be valuable to them.

CHAPTER XXV

Week Day Session. The Teacher's Aim: To show the pupils that God loves everyone in the world; that Jesus was sent not only to save the Jews, but the people of all nations.

The necessity for these lessons on kindness to the foreign children in our midst is brought home to us by the statistics of the Home Mission Board, which show that about one third of the population of the United States

consists of the foreign-born and their children. If many of your pupils are of foreign birth, they, too, need the lesson, though from another angle. Show them how welcome they are; show them what true Christian Americanization means. The little exercise on page 214 may be used in connection with this series of lessons.

Sunday Session. The Teacher's Aim: To continue the teaching begun in the Week Day Session.

This is the fourth sermon of Peter about which we have studied, (1) beginning with that at Pentecost; (2) at the time of the healing of the lame man; (3) before the council. As you think over these sermons you see that they are wonderful sermons for a man such as Peter to preach, and were directly inspired by the Holy Spirit, and filled with love for God and man. Peter reached the hearts of those who listened to him. Try to reach the hearts of those who listen to you, and to inspire them with a love for others, and to show that love, for Jesus' sake, by being kind to those who are different from yourselves. It is also a necessary lesson for your pupils to learn that those who are different are not necessarily inferior. They may know many things that your pupils do not know, though these things are different.

Expressional Session. The Teacher's Aim: To lead the pupils to express their desire to be kind to others, and to show by their example what Christian children should be.

If you have not already used the exercise given on page 214, use it at this expressional meeting of the class.

CHAPTER XXVI

Week Day Session. The Teacher's Aim: To give to the pupils the facts about the early life of Saul, his education and conversion.

A map showing Asia Minor, Palestine, and Europe will be necessary in connection with the three lessons which we have about Paul. Have one of the pupils draw the outline of such a map on the blackboard. Then, as various places are mentioned call for volunteers to locate them on the map. For instance, Tarsus, Jerusalem, and Damascus are mentioned in the week-day lesson. Have

the route of the journey from Jerusalem to Damascus traced.

If possible show pictures of Damascus, which may be obtained from Underwood and Underwood, New York. Have the pupils tell facts about it. It is one of the oldest cities in the world. Ask them to see if they can find a reference to it in Genesis. The first is in Genesis 14:15.

Then bring the lesson to the actual conversion of Saul. Have the three accounts read by the pupils. If they note the variation between Acts 9:7 and Acts 22:9, as they may do, say that there is no contradiction here in the Greek in which the book of The Acts was first written. The men heard a voice, but only Saul knew what the voice said.

Go back to the appearances of Jesus before the ascension. This time he appeared to Saul, who became the last of those whom he sent out in person.

Sunday Session. The Teacher's Aim: To show the beginnings of Christian missions. To lead the pupils to a desire to help in spreading the gospel.

Ask where the followers of Jesus were first called "Christians." What is the meaning of the name? What do the pupils know about Antioch? Many interesting facts can be found in David Smith's "The Life and Letters of St. Paul." The people of Antioch were wicked and they were heathen, but they did a very wonderful thing. They sent out the first Christian missionaries on a regular missionary journey. Who were these missionaries? Where did they go? (Have the journey traced, using the map begun in the Week Day Session.) Bring out the expression on the part of the pupils that it is our duty to support missions. If the very early Christians were so eager to tell others about Jesus, should not we also be eager and anxious to do so? We know much more of the value of Christianity than they did. We know much better than they did what changes it makes in people and in nations. We should help on Christian missions in every possible way—by prayers, by offerings, by kindness to those who do not know Christ, by living as Christians should live, every day. Compare India and America, for instance, as examples of what Christianity

can do. Hospitals are Christian; care for little children, especially for girls; kindness to women, all are Christian. Many examples of this may be given.

Junior books about Paul are: "Saint Paul the Hero," by Rufus Jones; and "Paul the Dauntless," by Basil Mathews.

Expressional Session. The Teacher's Aim: To lead the pupils to an expression of their thankfulness to God for his loving-kindness to them, and for the blessings which they enjoy, and to a desire to help to give these blessings to others. Lead them to give the credit for their blessings to God, who has blessed them by giving them good parents and teachers, in a wonderful country, which is rich in every good gift, and where there is to be found the greatest opportunity in all the world. Let them use all these things to show forth the glory of God. Let them give to him the praise.

CHAPTER XXVII

Week Day Session. The Teacher's Aim: To show how great changes in the life belief in Jesus makes.

Show the pupils what a different man Paul the missionary was from Saul the persecutor. Show, also, how different the jailer was before and after his conversion. We know that there was much good in Paul. He said in the latter part of his life that he had always a clear conscience, void of offense toward man and toward God. About the jailer's early life we know nothing, but men who held positions of this sort under the Roman Government were accustomed to all sorts of cruelty and harshness. His change of attitude and his kindness toward his prisoners showed a complete change of heart.

Bring out the fact that Lydia was hospitable, and that hospitality is a virtue that Christians should cultivate.

Sunday Session. The Teacher's Aim: To continue to impress the aim of the Week Day Session. To arouse in the pupils a desire to show similar changes in their own lives.

The story of Afrikaner may be found more fully told in "Missionary Labors and Scenes in Southern Africa" and in "The Lives of Robert and Mary Moffat" by John

Moffat. Have a map of Africa to use with this lesson. Go back to Chapter XXIV, the story of Philip and the Ethiopian. Use again the African village suggested in connection with that lesson. Show how quickly the hut might have been made for the missionary by the women.

Expressional Session. The Teacher's Aim: To show how the gospel of Jesus can change the lives of those who believe in it, and to lead the pupils to a desire to make changes in their own lives which show that they are followers of Christ.

The pupils have seen in the lives of others the changes which the gospel made in the lives of Paul, of the jailer, and of Afrikaner. Lead them to express a desire to make changes in their own lives, to be each day a little bit more what Christ would want them to be. Ask them to try this week to give up some unkind thought or unchristian habit. Perhaps they can be kind to some one who needs kindness. A stranger in their school will give them a chance to show the virtue of hospitality. Ask them to be sure to do some kind act for Jesus' sake, this week.

CHAPTER XXVIII

Week Day Session. The Teacher's Aim: To give the pupils the facts concerning Paul's journey to Rome, and the shipwreck of the vessel on which he sailed.

Have drawn on the blackboard before the class session a large outline map of the Mediterranean Sea, without any names. Then have a quick map drill. Ask for volunteers to answer questions such as the following:

What was the starting point of Paul's voyage? (Cæsarea) Locate this on the map.

What place did they reach on the second day of the journey? (Sidon. Locate this. Have a dotted line drawn from Cæsarea to Sidon.)

Where did the vessel go next?

At what island did Paul wish to spend the winter? Where did they plan to go, on the captain's advice?

In this way go through Acts, chapter 27, and locate all the places named, connecting those at which the vessel touched with dotted lines. If necessary use almost the entire period for this map drill. Then have the entire

chapter read aloud by some one in the class who reads well, asking the children in this way to fix firmly in mind the places and the events which occurred in each.

Sunday Session. The Teacher's Aim: To show how Paul won the hearts of strangers and to teach the lesson that in the same way we may win the hearts of others.

During the voyage Paul had won the heart of the centurion, so that for the missionary's sake Julius had spared the lives of all the prisoners, Acts 27:43. On the island he won the heart of the governor, by curing the illness of his father, Acts 28:8, and of the other inhabitants by aiding their friends, verse 9, with a result that the entire party was treated hospitably and supplied with the things needed for continuing their journey. Moffat and Williams, too, acted in such a way that they won the hearts of strangers. Inspire in the pupils the desire to do likewise, to act so that others at once love and admire them and to return kindness to others. There is a little song which says "Has some one a kindness shown? Pass it on!" Many kindnesses have been shown to our pupils. They should pass them on, and the blessings will return to them multiplied many times.

Expressional Session. The Teacher's Aim: To lead the pupils to see that there is joy in serving others, that it is their duty to be happy and cheerful, to show that the religion of Jesus is a religion of joy.

During the war with Germany a lifeboat from a vessel which had been sunk by a submarine was brought to land at an American coast resort. In it there were men and women, and one little girl, of Junior age. The members of the party had been for several days in an open boat; they had had only ship biscuit and a very little water as supplies; and when they were brought ashore they were exhausted. The little girl, however, had kept them all cheered up. She had been the one happy member of the party, though this was not purposely but through ignorance. Use this story to show how even a child may cheer those who are in trouble. Not many of our Juniors will have to live through such an experience, but they can serve others gladly and happily in their own spheres.

CHAPTER XXIX

Week Day Session. The Teacher's Aim: To give to the pupils information concerning the life and work of Polycarp, the leader of the church established in Smyrna, shortly after the death of Christ.

Look up the accounts of Smyrna given in the encyclopedia, and try to gain a background of history for the lesson. The facts about Polycarp and his martyrdom are taken from the following volumes: "Lives of the Leaders of Our Church Universal," by MacCracken; "A History of the Christian Church," by Walker; "Conflict of Christianity with Heathenism," by Uhlhorn. The account of Smyrna is found in "New Archeological Discoveries," by Cobern.

Sunday Session. The Teacher's Aim: To continue the teaching begun in the Week Day Session about Polycarp and his work, emphasizing particularly his faithfulness and trying to touch the pupils with a desire also to be faithful.

In connection with this story there has been given in the pupil's lesson an abridgment of the story "The Christians to the Lions," by George A. Henty, which may be found complete in the volume "The Way of the King's Gardens," in "The King's Highway Series," by Sneath, Hodges, and Tweedy. You may also find it possible to use in connection with this lesson the picture Diana or Christ, by Long, which shows the maiden Ennia urged by the attendants of Diana to renounce her faith. This may be obtained from the Wilde Picture Company, in the one and one-half cent size, and one copy may be given to each pupil.

Expressional Session. The Teacher's Aim: To lead the pupils to a desire to be faithful to God the Father and to Jesus Christ, his Son and our Saviour.

The story given on page 264 of the pupil's book may

be used with the Expressional Session, if it has not been used with the Sunday Session. Refer the pupils to encyclopedia articles on the various characters mentioned in the lesson, if they are able to do more completely expressional work than simply the reading of the brief paragraphs in their books. Many nine-year-old children, even, will be able to do work of this sort. In the case of country schools, sometimes libraries are not available, but by having a few good books at hand, which you can pass around, you can help the pupils greatly. Perhaps there is a "Book of Knowledge" belonging to one of the pupils of your class, or the volumes of "The King's Highway Series." A good history of missions may be available, and will be most useful with this course. The MacCracken book, mentioned in connection with the Week Day Session, is an old volume, but it is very valuable.

CHAPTER XXX

Week Day Session. The Teacher's Aim: To give to the pupils the main facts of the early life of Augustine.

This lesson seems rather negative than positive in its teachings. It should be used to show the pupils rather what not to do than what to do, in their childhood. The facts should be taught as a background for Sunday's lesson, which emphasizes the difference made in the life of Augustine by his conversion to Christianity.

Have the pupils tell anything that they may know about Carthage from their study of history in day school. If you tell them that the Phœnicians came from Carthage they will probably be able to give you more information. Remind them that King Hiram of Phœnicia helped King Solomon when he was building the Temple. The Phœnicians or Carthaginians were an ancient people, noted from the earliest times for their venturesomeness on the sea. If the pupils have studied about the history of Rome, they may remember the story of Æneas and the tale given in the Æneid of the founding of Carthage. If they are familiar with the Punic Wars, let them tell

something of these. Then ask how they think that the gospel was carried to Carthage. Use the map in this connection. Remind the class that even on the Day of Pentecost, there were present in Jerusalem Jews from Libya about Cyrene, and from Crete, Acts 2:10, 11, which are not very far from Carthage. Paul wanted to preach in Spain, Romans 15:24, 25, which is even farther, and was shipwrecked on Malta, which is quite near Africa. Christianity spread rapidly, and North Africa, before it was conquered by the Moors, was the center of much of the Christianity of the world. We often forget this and consider that it was always a heathen country.

Sunday Session. The Teacher's Aim: To conclude the teaching of the facts about Augustine, and to lead the children to desire to follow Christ from their youth, and not to wait to become Christians until they have become such slaves to sin that they have to struggle as Augustine struggled. Begin the session by reading the lesson text assigned for both the Sunday and the Week Day Sessions, Luke 15:11-24. Ask what lesson Jesus meant to teach when he gave this parable to his disciples. He meant to show that God loves and grieves for even sinful people as the father in the parable loved and grieved for his younger son. Then ask who, in the lesson to-day, was like the prodigal. Who was like the prodigal's father in love and care for her wicked son? Emphasize Monica's love for Augustine, and ask the pupils whether they would prefer to have Christian parents like Monica, or heathen parents like Patricius. Patricius was easy-going. He let his son do as he liked, and he went very far on the way to destruction. Like the prodigal son he returned to his senses before it was too late. He brought joy to his mother's heart as the prodigal son brought joy to his father's heart and as the return of a repentant sinner brings joy to God.

Expressional Session. The Teacher's Aim: To lead the pupils to an expression of their desire to serve God always. Assign beforehand the various questions and topics, giving to the youngest pupils the verses to find and read and recite. It might be well to call for volunteers for the various topics. Offer to help, if help is

necessary, but try to give the pupils opportunity to work for themselves.

CHAPTER XXXI

Week Day Session. The Teacher's Aim: To give to the pupils in simple terms the main facts of the life of Bernard of Clairvaux.

Picture for the pupils the life of the eleventh century. Show them how different it was from the life of the present day. Describe the knights who went into the Crusades. Perhaps you will have time to read some of the descriptions found in "Ivanhoe," or "The Talisman" by Sir Walter Scott. Try to make as vivid as possible the joys which the men of that period felt in deeds of knightly valor. Then bring out the fact that Bernard gave up all these things. He went into a monastery. He lived a life of self-denial. He even starved himself into ill health. Why? Because he loved God better than the pleasures of the world, and gave them up because he thought that it was God's will. Bring out this point strongly. Bernard was God's man. He did what he thought God wanted him to do.

Then show that life in a monastery was a life of giving. Emphasize the story of how Bernard and his followers fed the starving. Be sure to bring this lesson into the pupils' lives by having them bring their offerings for some of the starving children of whom we read so much, in the Near East, in India, in China. Plan to have this offering made on Sunday. If things are given rather than money, you may want to have them packed for sending them away during the next Week Day Session.

BERNARD OF CLAIRVAUX

"The greatness of Bernard lay not in the qualities of his intellect, but of his character....He displays a nobility of nature, a wise charity, and tenderness in his dealings with others, and a genuine humility, with no touch of servility, that made him one of the most com-

plete exponents of the Christian life. His broadly Christian character is, indeed, witnessed to by the enduring quality of his influence....The reformers saw in him a medieval champion of their favorite doctrine of the supremacy of divine grace; his works, down to the present day, have been reprinted in countless editions. This is perhaps due to the fact that the chief fountain of his own inspiration was the Bible. He was saturated in its language and in its spirit."—The Encyclopedia Britannica.

Sunday Session. The Teacher's Aim: To continue the teaching of the life of Bernard and to awaken in the pupils a desire to dedicate themselves as completely to God as he did.

Bernard's literary works were very numerous. He wrote letters, biographies, treatises, and so on, as well as hymns. The authorship of the hymns generally attributed to him is, after the lapse of nearly a thousand years, sometimes questioned, but conservative authorities attribute to him the three given in our lessons. It will be interesting to have one or more of the members of the class who are able to illumine, put on the blackboard the hymns attributed to Bernard. Use colored crayons and fancy lettering.

The pupils will enjoy singing the songs, too, though they are rather mystical in tone. Be sure to impress the fact that the songs were not originally written in English, but in Latin, and that the words which we have were parts of very long hymns. The tunes of the three given may be found in "The Hymnal."

Expressional Session. The Teacher's Aim: To show the pupils the importance of laying a good foundation for their lives, and to bring out the fact that God wants them to think about following him in the calling of ministers and missionaries, though they can follow him in other ways, too.

Ask the pupils to suggest occupations that they might take up when they are grown. Make a list of those mentioned, on the blackboard. Perhaps you will have a list something like this:

Boys	Girls
Doctor	Stenographer
Lawyer	Clerk
Architect	Housekeeper
Carpenter	Teacher
Preacher	Missionary
Railroad Man.	Doctor.

Then ask how the pupils can best prepare themselves for such positions as those mentioned. Show them that even if they do not know definitely what they will choose to do with their lives in the future, the best way to prepare for any calling is to follow God's will, to work hard, to play hard, to study well, to keep their bodies clean and strong, and their minds alert. Then whatever they do in the future, they will be laying a good foundation for their lives.

CHAPTER XXXII

Week Day Session. The Teacher's Aim: To teach the pupils the main facts of Luther's life.

The figure of Luther is the most important of the four about whom we are teaching in our study of Church history. There is much material available both in the line of biography and of criticism. If possible obtain for your pupils small copies of the picture of Luther, Perry Pictures Company, number 785. Begin the lesson with a comparison of Bernard and Luther, showing how the Church had changed in the period between them. Show the picture of Luther in the Schönberg-Cotta family, given in the pupil's book, and read from that old classic, if it is available. The account of Luther given in "Lives of the Leaders of Our Church Universal," by MacCracken, and also in "A History of the Christian Church," by Walker, are most interesting. Both of these books were referred to in connection with the lesson on Polycarp. The pupils have been asked, too, to put on the blackboard the hymn, "A Mighty Fortress Is Our God." You might also have them write

the words of the hymn "All Praise to Thee, Eternal Lord," which also was written by Luther.

Sunday Session. The Teacher's Aim: To continue the teaching about Luther begun in the Week Day Session. To bring out the importance of his work in beginning the Protestant Reformation.

Perhaps you might have a dramatization of the scene of the burning of the pope's decree, or "bull." Show how brave this was in Luther, and how he stood firm for what his conscience told him was right. Bring out the teaching that conscience is a great force—the voice of God within us, which we should obey. Have the pupils sing again the two hymns of Luther which are mentioned above, "A Mighty Fortress," and "All Praise to Thee, Eternal Lord."

As handwork with this lesson you may provide the pupils with paper, and have them formulate a decree such as they think the pope issued against Luther. Supply them with round, red seals, such as are used with legal documents. Then have them write a decree. "I Pope — decree that Martin Luther, who has rebelled against the Church, shall confess that he is wrong, within sixty days. If he does not do this he shall be excommunicated and put out of the Church. Every true Church member will refuse to give him food or lodgings, and he will be driven from every Christian city." Let this be made to look as legal as possible. Of course this was not the form of the decree, but it will impress upon the pupils how brave he was in daring the anger of the Church.

Expressional Session. The Teacher's Aim: To lead the pupils to an expression of the desire to obey the voice of conscience as Luther did; to teach that it is one of the most valuable guides to right-doing with which God has provided human beings.

Have the pupils themselves read at this session the various stories given in connection with the lesson. Try to lead them to a discussion of the four men about whom they have studied under the theme, "Followers of Jesus and the History of the Church." Bring out the fact that all of them obeyed the voice of conscience.

Polycarp, in his courage at the stake, Augustine, in his decision in the garden, Bernard, in his consecration, and Luther, in his boldness in his fight against what he knew was wrong, were all obeying the voice of God in their hearts. Then introduce the new theme of our lessons, "Later Followers of the Lord Jesus." The voice of conscience is still strong in God's followers. We are going to study next about the missionaries who go out into the world to preach and teach about God and Jesus Christ to those who do not know about them. They are obeying the voice of God in their hearts. Ask the pupils in preparation for the next theme to collect pictures of India, China, Africa, and other foreign countries.

CHAPTER XXXIII

Week Day Session. The Teacher's Aim: To give to the pupils the main facts about the life of William Carey, the father of modern missions.

Have the pupils put on the blackboard an outline map of Asia to be used in connection with the missionary lessons dealing with India, China, and Burma. Ask them to collect during the week for use in the Expressional Session all pictures of India, curios, and idols that they can find. Tell them to keep their eyes open at the same time for materials of the same sort from China, the South Seas, and Africa, as these will be used later in the course. The Leader's Handbook for the mission-study book, "Under Many Flags," issued by the Missionary Education Movement, New York City (15 cents) gives many hints for a Junior course on missions, as does also "Helps," by Gertrude Bigelow, which is issued by the Central Committee on the United Study of Foreign Missions (M. H. Leavis, West Medford, Massachusetts,) to be used in connection with the Junior mission-study book, "A Noble Army," by Ethel Daniels Hubbard. The former book suggests an "Opportunity Corner," designed for early comers as follows:

"Arrange a table and several chairs near a window. Each week have two boxes on the table. One labeled

'Something to Do,' will contain paste, scissors, pictures, and so on, and the other marked 'Something to Read,' will contain magazines and books. The first week only a very few books, pictures, and magazines will be available, but as the joy in the "Opportunity Corner" grows, many new surprises may be added for each session of the society. One leader secured as many children's missionary books as there were members of the class. They had a circulating library. Each book could be kept only one week. A committee may be appointed to supply and arrange materials in the boxes. There always should be if possible a map of the country to be studied that day.

"Local conditions will determine the direction and extent of the development of this plan. Most children need the opportunity to browse around amid missionary literature, pictures, curios, and so on, and to have opportunity really to make articles which may be of use to others. They have but little chance to see or to do anything of the kind in their homes. Various groups may take turns in the use of the corner, or a table may be arranged for each group."

The same book suggests a "Service Box," to be sent out to mission workers, and gives a list of possible articles for such a box as follows:

Educational

Scrapbooks of American life for classes in geography and history
 Bible and educational games for social evenings and Sunday afternoons
 Perry, and other educational pictures for kindergartens
 Pencils, crayons, and paints

Evangelistic

Collect money to provide portions of the Bible and tracts for colporteur work
 Bible pictures large and small
 Copies of Moulton's Modern Readers Bible,
 (Children's Series) Published by Macmillan Company,
 New York, 2 vols. Price: 90 cents each

Industrial

Cloth for dresses and underwear

Bits of colored worsted to be used by girls in China as hair ribbons

Raffia for baskets

Beads for chains

Jigsaws and tools

One denomination is sending nasturtium seeds to China because plants and flowers will grow in that climate, but seeds will not mature.

All kinds of flower seeds

One denomination has inaugurated "Thread Day" and asks the children for 10,000 spools of thread. This thread is forwarded to a lace factory at one of their India missions.

Medical

Hemstitched tray cloths for hospitals

Dolls simply dressed, for children's wards in hospitals

Picture books

Red Cross supplies (send for printed list)

Any or all these activities may be possible for your class. If you can have a bit of Indian lace to show your pupils, and then make the suggestion that the children supply spools of thread for the making of such lace, you will find them interested at once.

There are many missionary books which may be used in connection with this study of missions; Among them are Margaret T. Applegarth's "Junior Missionary Stories," and "Friday's Footprints," and Ethel Daniels Hubbard's "A Noble Army." In "Friday's Footprints," there are charming stories of Indian life and need.

Sunday Session. The Teacher's Aim: To show the pupils how they can help to give the Bible to the world. Use the devices suggested for the Week Day Session. Suggest that the children's offering be devoted to the work of the colporteurs who are distributing the Word of God through far-distant parts of the world. Tell of their adventures. You may obtain material from the Bible House, Astor Place, New York. This material may be used in connection with later lessons in the course, also.

Expressional Session. The Teacher's Aim: To obtain from the pupils an expression of their interest in mis-

count of "The Bible that Was Hidden in a Pillow," given in "Lamplighters Across the Sea" by Margaret Applegarth, also gives an interesting story of Judson and his Bible.

If possible, read the account of Burma given in an encyclopedia, to get the atmosphere of this land which is so different from even the near-by countries with which we are now more or less familiar. Read Kipling's familiar "Mandalay," with its lines:

Elephints a-pilin' teak
In the sludgy, squidgy creek,
Where the silence 'ung that 'eavy you was
Was 'arf afraid to speak!

On the road to Mandalay—
Where the old flotilla lay:
Can't you 'ear their paddles chunkin' from
Rangoon to Mandalay?
On the road to Mandalay,
Where the flyin' fishes play,
An' the dawn comes up like thunder outer
China 'crost the Bay!

Then picture the young couple coming from New England to this strange place, and tell the story as vividly as possible, using one of the books previously referred to, if this is available. It would be interesting to have a small idol of Buddha to show in connection with those missionary lessons that deal with lands where the worship of Buddha is practiced. At least you can find its picture.

Have a brief map drill and review. William Carey taught in India, Robert Morrison in China, Adoniram Judson in Burma. Show that the people of all these lands worshiped Buddha, that all these missionaries found that almost the first step which it was necessary for them to take was the translation of the Bible into the native language.

Drill on the Memory Hymn, "From Greenland's Icy Mountains," and talk about the places mentioned in the hymn.

A pageant called "The Heroine Ava," by Helen L.

Willcox has been prepared by the Missionary Education Movement. This may be too old for Juniors, but parts of it may be used. It might prove interesting to have your pupils work out for themselves the incident of the appearance of the missionaries before the king, quoted on page 335.

Sunday Session. The Teacher's Aim: To appeal to the pupils' interest in giving the Bible to the whole world. Tell them that each year the Bible is being translated into more and more languages until in 1922, the statistics are as follows: The complete Bible into one hundred and fifty languages; the New Testament into one hundred and thirty-one; parts of the Bible into four hundred and twenty-eight more.

Go into the subject of the work of the Bible Societies. For this you may obtain information from the American Bible Society, Bible House, Astor Place, New York. Ten cents will bring to you the following pamphlets:

"The Manual of the American Bible Society," "Where and How the Bible Goes," "Facts and Achievements of the Century," and "Some Surprises." "The Story of the Arabic Bible" may be had for two cents. For distribution to pupils ten copies of the following leaflet may be had from the American Bible Society for ten cents: "How the Bible Is Distributed." It has a verse of the Bible in eighty-nine languages.

Tell of the work done in distributing Bibles to the soldiers during the War. Show how the Word of God is being taken to every corner of the earth, and rouse the pupils' interest in the work.

Expressional Session. The Teacher's Aim: To lead the pupils to an expression of a desire to help on the work of Christ, and to endure hardships as Christian soldiers, for Jesus' sake, if this is necessary in carrying out his work.

Keep up the interest in the mission box which you are planning. See that the children do something for it. Ask them to try this week to earn money for something to put in the box. They cannot endure great hardships, but ask them to deny themselves candy or the "movies," or some other treat, so that they may give the money to

missions. Look over the suggestions for service given with Chapter XXXIII, and apply them to this lesson.

CHAPTER XXXVI

Week Day Session. The Teacher's Aim: To give to the pupils the facts of the way in which some of the Indians of the West sought to learn of the true God, and to show how necessary is a translation of the Bible.

Obtain from the pupils themselves any facts which they can give in regard to the Louisiana Purchase, and the United States as it was in the presidency of Thomas Jefferson. They have much of the material in day school. Show them that these Nez Percés Indians were a fine race of men, eager to know the truth and to follow its leadings.

You can obtain material for the lesson from the Home Missions Boards. Much information may be obtained from "Winning the Oregon Country," by John T. Faris, and from the home mission pamphlet, "The True Story of Marcus Whitman," by Belle M. Brain.

Lay a good background of knowledge of Indian life for this and the following lesson. Have put on the black-board a map of North America, with the United States, Canada, and Mexico marked. Then have roughly indicated the part of the United States which was acquired in the Louisiana Purchase. Show approximately the Mississippi River, St. Louis, and the home of the Nez Percés Indians, near the Columbia River.

Sunday Session. The Teacher's Aim: To give to the pupils the story of Marcus Whitman and to rouse in them a desire to help in this work.

Before the session have put on the board a large outline map of the United States, if you have not had this done in the Week Day Session. Have marked Philadelphia, New York, St. Louis. Get from the children the facts about the section of our country west of the Rockies in 1830 and nowadays. (If you yourself are uncertain about these points, look them up.) Compare Oregon then and now. Speak of the great agricultural and orchard lands which have been developed in this

section. Make the children realize that even a hundred years ago these lands were quite unknown to the white man.

Mark the important points of the journey of the Whitmans and Spaldings on the map. You can find a small map in "The True Story of Marcus Whitman," referred to before, but a large atlas of the United States, such as you can consult in a public library, will probably be most helpful in this geographic work. Make as dramatic as possible the scene where the missionary party crossed the Rockies. Perhaps you can have it acted out, using blanket, flag, and Bible as suggested, and having two girls to represent Mrs. Whitman and Mrs. Spalding, the first white women to cross the Rockies; the rest of the party is to be represented by boys.

Expressional Session. The Teacher's Aim: To lead the pupils to express themselves in regard to the work of Marcus Whitman and other missionaries among the Indians. Have acted out the little dramatization of the search of the Indians for the "Book of heaven," given on page 342.

CHAPTER XXXVII

Week Day Session. The Teacher's Aim: To continue the story of how the Bible is being given to the world.

Have the pupils place on the blackboard a large map of North America, if this has not already been done in connection with the lesson of last week. Compare the two sections of the country—that in which Whitman taught and that in which Evans taught. Show the difference in the kind of work that they did.

Impress upon the pupils the facts of the biography of James Evans. A sketch of his life is given in "Men Who Made Good," by John T. Faris. The volume of Egerton R. Young which deals with "The Apostle of the North, James Evans," is out of print, but you may be able to obtain a copy in the public library. There is also an interesting article on "The Arctic Prairies," by Ernest Thompson Seton in the Scribner's Magazine for December, 1910, which will give a geographic background.

Besides the map work in connection with this lesson,

have your younger pupils depict an Indian village on the sand table. The pattern of a wigwam is given with the pupil's lesson. Indian curios may be exhibited if it is possible to obtain these.

Sunday Session. The Teacher's Aim: To show how important it is to give the Bible to men of all nations.

You yourself will do well to study the chart of the alphabet which James Evans invented for the Cree Indians. You will find it possible to make up only the very simplest words. The word "Ma-ne-to" (Great Spirit) pronounced "Ma-nee-to," given in the pupil's Quarterly, will show how this is done. Run down the column headed "Initials," until you come to the "M" sound. Then run your finger across the chart horizontally, until you come to the "A" sound. That character will be "Ma." Do the same thing with the other two syllables. If a word that you wish to form has a final consonant, add that from the last column. You will find, however, that the Cree language has only a few sounds, so that there are many English words which it will be impossible to form.

Expressional Session. The Teacher's Aim: To show the pupils that as it is important for all the world to have the Bible, it is important for them to have it, and that the best way to do this is to study it and to memorize parts of it, so that it becomes their very own possession, which no one can take from them.

Urge the pupils to do carefully the Memory Work assigned during the year. Show them that their memories are good at this time of their lives, and that now they are able to learn easily "by heart." Lead them to express a desire to make the Bible their own, by learning its words, and hiding them in their hearts, so that they can say with the psalmist, "Thy word have I hid in my heart."

Perhaps you would like to have the pupils picture on the sand table the scene of James Evans writing out his first chart on a piece of birch bark, using a rock as a desk. Show how eagerly the Indians learned to read the simple symbols, and how happy they were to have the Word of God in their own language.

Have the pupils learn the hymn which was the first put

into Cree, "Jesus My All, to Heaven Is Gone." You will find this in some hymnals or can adapt to it the tune "He Leadeth Me." The entire first verse is as follows:

"Jesus, my all, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way till him I view.

"The way the holy prophets went,
The road that leads from banishment,
The King's highway of holiness,
I'll go, for all his paths are peace."

CHAPTER XXXVIII

Week Day Session. The Teacher's Aim: To give the main facts of the early part of the life of David Livingstone.

There are numerous books and stories about Livingstone which the teacher may use in connection with this lesson. Some of those which may be mentioned are as follows:

"Livingstone, the Pathfinder," by Basil Mathews.

"The Personal Life of David Livingstone," by Blaikie.

"Life of David Livingstone," by Hughes.

"Missionary Travels," by Livingstone.

"David Livingstone," (New Missionary Series), by Grace Arthur.

In connection with this lesson it will be well to put on the board a large outline map of Africa. Have the places mentioned in the lesson put in, and trace the journeys given with this lesson, and the Sunday lesson.

It will be well to note that Livingstone's work is divided into three distinct periods, as follows: (Remember that in all this time, though he won national fame as an explorer and geographer, he was, first of all, a missionary.) 1. 1841 to 1856, fifteen years. This included his early work as a missionary, when he was sent out first by the London Missionary Society. During this time he explored as far north as the Zambesi, including his discovery of Lake 'Ngami, and his great journey across the Continent of Africa.

2. 1858 to 1864, six years. Explorations of the Zambesi River at the head of a government expedition. During this time, Lakes Shirwa and Nyassa were discovered.

3. 1866 to 1873, seven years. Explorations under the Royal Geographic Society. These centered about Lake Tanganyika and the sources of the Kongo.

Perhaps you can begin your lesson by setting up on the sand table an African village. If you used the village mentioned in connection with Chapter XXIV, this may be used again. If you do not have this, your pupils can make a village, using twigs and bits of wood. Begin the lesson with the story of how David Livingstone came to choose Africa instead of China as his field of work. Robert Moffat was in England, speaking of his work in Africa. Livingstone talked with him and in the talk, Moffat said, "There is a vast plain in the north, where I have sometimes seen, in the morning sun, the smoke of a thousand villages, where no missionary has ever been." That was the deciding factor. The smoke of a thousand villages roused his imagination, and settled his future field of work. "I will go at once to Africa," was Livingstone's immediate decision.

Sunday Session. The Teacher's Aim: To complete the story of the life of Livingstone.

Show the purpose of Livingstone's work in Africa, emphasizing the fact that he was not merely a geographer—that he considered that his first work was that of a missionary. He considered that "the greatest missionary work he could do would be to open up central Africa to Christianity, civilization, and trade. He realized that if Africa was to be won for Christ, it must be by establishing a chain of mission stations from the coast to the far interior, which would become centers of Christian influence for all the surrounding regions, where natives could be trained and sent out as teachers of their fellows. He knew, too, that the slave trade must be put down. . . . Therefore, instead of remaining in one place, as he had done at first, teaching and helping the comparatively few he could thus reach, God was now calling him to the larger service of missionary exploration."

Expressional Session. The Teacher's Aim: To show that we who have seen the light of the world should reflect that light in our daily life.

It has been suggested that one way of emphasizing this lesson pictorially might be the following:

Have one large candle, such as may be obtained at the ten-cent store; twelve ordinary candles; numerous small candles, such as are used on birthday cakes. Place the larger candle in the center of the sand table. Arrange the twelve smaller candles around it, in a circle, and the smallest candles outside. Light the center candle, and then from it light the twelve smaller candles (the twelve disciples). From these light the small candles, representing the followers of Jesus throughout the world. So the light was spread since the beginning. At first there was only a small circle, but it grew rapidly, and now it is our part to reflect the light in our daily lives. Draw from the children the expression of a desire to reflect the light of Christ's love in what they do each day in their association with others.

CHAPTER XXXIX

Week Day Session. The Teacher's Aim: To give the main facts of the earlier life of John G. Paton, and to impress upon the pupils the way in which missionaries give their lives for others.

This is the last lesson in our series on great missionaries. In this Week Day Session, besides impressing upon the pupils the facts of Paton's early life, see that the box which you have been preparing is completed and that it is ready to send to the missionary whom your class has chosen.

The life of Paton in the New Hebrides is full of adventure similar to that with which boys and girls of Junior age are familiar and most interested in their secular reading. It is just as interesting as any tale of adventure and escapes on cannibal islands, the stories which they read with such avidity, and has, besides, the advantage of being true. Paton's own biography and his life as compiled for Juniors, "The Story of John G.

Paton Told for Young Folks," by James Paton are available. The second book mentioned will well repay your reading.

Sunday Session. The Teacher's Aim: To complete the pupil's information about the life of Paton and to show that God saved him in almost miraculous ways to carry on his work.

Perhaps, in addition to the Scripture material given in the lesson, you will want to use the story of the ways in which the Ephesians destroyed their magic books, Acts 19:8-20, in comparison with the way in which the Aniwans destroyed their idols. To the people of Aniwa the digging of the well was as great a miracle as were those which Paul performed in Ephesus, and the effect was much the same.

Expressional Session. The Teacher's Aim: To clinch the impression of the entire series of missionary lessons, and to show that Jesus Christ, the living Water, is needed by all men, everywhere, in order that they may have eternal life.

It may be possible that you would like to have a review pageant in connection with this last Expressional Session in the missionary series. A short, twenty-minute "pageant," called "Light Bearers," was given recently in the Missionary Mail; you yourself may prepare a review by having the pupils dressed to represent the different nationalities. Give brief sketches of the life and work of the various missionaries. Charades and a game like twenty questions, based on the various characters of the series, may also be used.

A "Light Bearer's" Pageant

A dimly lighted room. To the front, a platform; to one side of the platform a blackboard, to the other, the leader's table. Across the platform, in the back, a screen.

The Light Bearers come in from the opposite side of the room, singing softly, "I Love to Tell the Story." When the hymn is finished they take their seats, facing the platform.

Upon the blackboard is written in big letters:

LIGHT BEARERS

The leader points to one letter after another, and as she points them out, the children stand up and recite :

L Let your light shine before men ; that they may see your good works, and glorify your Father who is in heaven.

I Inasmuch as you did it unto one of these my brethren, even these least, ye did it unto me.

G Go ye into all the world, and preach the gospel to the whole creation.

H How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth !

T The Lord is my light and my salvation ; whom shall I fear ? The Lord is the strength of my life ; of whom shall I be afraid ?

B Behold, thou shalt call a nation that thou knowest not ; and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel ; for he hath glorified thee.

E Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

A And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ? Then I said, Here am I ; send me.

R Return unto me, and I will return unto you, saith the Lord of hosts.

E Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven.

R Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

S Sing unto the Lord, all the earth.

The children then resume their seats.

"Coming, Coming, Yes They Are," is played through once softly. Then the Light Bearers stand up once more and sing all the stanzas, and as they sing, some of their numbers, dressed as children of different countries, come forward on the platform from behind the screen, each carrying an unlighted candle—a Chinese, a Filipino, an Eskimo, an Indian, a Hindu, a Japanese, a Siamese, etc. They form two groups, leaving a space in the middle. When the hymn is finished and the Light Bearers are seated again, from behind the screen comes a boy, holding aloft a long, lighted wax taper with both hands.

He stands in the center and says:

"Jesus said, 'I am the light of the world.'"

The children all rise once more and respond:

"In thy light shall we see light."

"The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up."

"Arise, shine; for thy light is come."

They sit down again. Then, one by one, the little foreigners come and light their small candles at the big one.

This done, the other Light Bearers, still seated, sing:
The boy with the taper, alone:

"I heard the voice of Jesus say,
'I am this dark world's Light;
Look unto me, thy morn shall rise,
And all thy day be bright.'"

The foreigners alone:

"We looked to Jesus, and we found
In him our Star, our Sun;
And in that light of life we'll walk,
'Till traveling days are done."

THE END.

Time needed—About twenty minutes.

—From The Missionary Mail. Used by permission.

CHAPTER XL

Week Day Session. The Teacher's Aim: To show the pupils that sometimes it takes courage to do the right, and that they will gain courage for a crisis, by doing the right every day.

Emphasize the point that Daniel must have known and kept the rules which his parents made for him at home, or he would not have known what it was right for him to do in a foreign land.

With younger pupils give concrete examples of how they can be brave for the right when they are on their own responsibility. At home, perhaps, they are not allowed to eat candy except at mealtimes. What should they do if they are offered candy away from home? At home they go to bed at a certain time; when they are visiting grandmother, she says, "When should you go to bed, Junior?" What should they do?

With older Juniors school problems can be introduced, and the question of courage to do the right when other members of the class want to do something else, which perhaps is not wrong from their point of view. Mother has forbidden John to go skating, on account of his cold. He wants to go, and the other boys urge him. It takes courage to be obedient, does it not? Or the other girls are going to the drug store for soda water. Mother has told Ray that she must be careful in her eating for a few days because she has had an upset stomach. Here again it takes courage to refuse the invitation.

Give this lesson a modern application. Dwell on the historical background at this time only long enough to make the situation clear.

Sunday Session. The Teacher's Aim: To show the importance of exercising self-control.

This lesson again should be made to touch the pupils' own lives. The lesson of self-control is very important, for in this the foundations of future happiness and a valuable life are laid. The child who cannot control his greed, his temper, himself, will become a dangerous citizen in the future. The problem is difficult, for chil-

dren are naturally self-indulgent and "they want what they want when they want it."

The material for the lesson is rather abstract. If your Juniors, however, are interested in school athletics, they will understand fully the requirements made of the members of the "team," and this will make a good point of contact. Girls as well as boys are very loyal to their schools, and it is not alone to the boys that this applies. They will understand what Paul means in his comparison of I Cor., ch. 9.

Expressional Session. The Teacher's Aim: To make concrete the teachings of the preceding lessons.

Lead the pupils to express their own ideas about self-control. Perhaps a written lesson may be used, asking ahead of time that they write fifty words about self-control. Have these papers read, as far as possible.

Perhaps you will like to put upon the blackboard the following acrostics:

THINGS WHICH SELF-CONTROL WILL HELP YOU TO HAVE

S incerity
E arnestness
L oving-kindness
F aithfulness

C arefulness
O bedience
N eatness
T rustworthiness
R ighteousness
O rder
L ove

THINGS WHICH SELF-CONTROL WILL HELP
YOU TO AVOID

S elfishness
E nvy
L ying
F orgetfulness

C onceit
O stentation (showing off)
N ervousness
T easing
R udeness
O ffending
L aziness

CHAPTER XLI

Week Day Session. The Teacher's Aim: To impress upon the pupils the necessity of obedience to law, either home law, school law, or national law.

Since the days of the War there has been a feeling of unrest and rebellion against law in the United States, and indeed throughout the world. Particularly is this true in regard to the Prohibition Amendment. The lesson of the Rechabites is a good lesson in teaching obedience to law. These men obeyed the law given them by their ancestor in regard to wine. They banded themselves together to fight for the right. We have a law given us by the majority of people in our country. We should obey it, and band ourselves together as a great national family, to keep it.

Make the lesson rather a lesson of obedience than of temperance, though both points are involved.

There is much breaking of law and of rule, in a lesser line, too, in this great country of ours. In the stations of the railroad terminals, young men sit smoking directly under the "No Smoking" signs, not considering that in breaking the rule, they are giving discomfort to others. To break the speed laws in automobile-driving is common. The lesson to obedience to law is greatly needed

in all the United States to-day. Bring out the fact that the laws are made for the greatest good of the greatest number, and that for this reason they should be obeyed. We have no right to interfere with the rights of others.

Sunday Session. The Teacher's Aim: To show the pupils the value of unselfish service. There are many examples of unselfish service to be found to-day as well as in the past. Perhaps you can begin your lesson by rapidly reviewing the characters of Bible history who stand out as having rendered particularly unselfish service. Ask what made Joseph stand out above the rest of the people of his time. He served. What made Moses stand out? He served. So did Joshua and Samuel and David. All these men were leaders who served. The truly great leader becomes a leader because he serves others and does not try to magnify himself. Washington and Lincoln led the people of our nation. They also served. Bring out the fact that in unselfish service for others the great Leader whose example we should follow is our Master, Jesus, whose life was a life of service to men. In serving others we serve him. Perhaps in this connection you can review briefly Chapter XIV, the Sunday Session, "A Parable in Action," which showed Jesus washing the feet of the disciples.

Expressional Session. The Teacher's Aim: To show the pupils practical ways in which Juniors may serve.

Make this a practical lesson in Christian civics, showing that the true follower of Jesus is a true patriot, who obeys laws and tries to do everything that he can do for the good of his country. Keep in mind this "Good American Code":

1. The good American tries to gain and keep perfect health.
2. The good American controls himself.
3. The good American is self-reliant.
4. The good American is reliable.
5. The good American plays fair.
6. The good American does his duty.
7. The good American tries to do the right thing in the right way.

8. The good American works in friendly coöperation with his fellow workers.

9. The good American is kind.

10. The good American is loyal.

The pupils have had civics instruction in their day-school classes. Correlate this lesson with such information as they already have.

CHAPTER XLII

Week Day Session. The Teacher's Aim: To give to the pupils a lesson in Christian patriotism, and to show them that the true patriot is a true Christian.

Bring out the truth of the Memory Verse. Begin the lesson by asking the pupils which were the greatest nations of the past. What caused the downfall of Assyria? of Greece? of Rome? of Palestine? of Germany? The people were unrighteous. They forgot the rights of others. They became selfishly self-indulgent. We want America to become greater and greater. We do not want it to fall as so many other great nations of the world have done. How can we help to prevent this? Our Memory Verse tells us that righteousness exalts a nation. If we keep our nation Christian, if we serve others, we shall help in making it endure. During the Great War the people of America showed that we were idealists, and that the charge that we were just a nation of people seeking for wealth, was false. The pupils should be shown the great ideals of the founders of our nation, and urged to keep these ideals before them. So will America continue on the upward path that it has been following in the past. Our Declaration of Independence, our Constitution, show love of God and of men. Let us carry out the ideals of our ancestors.

Sunday Session. The Teacher's Aim: To show the signs of progress in our country.

The "signs of progress" in our nation vary from time to time. There is no lack of signs of material progress. It is more difficult to point out signs of spiritual progress that affect the entire nation. By looking over the latest numbers of some of the magazines which deal with cur-

rent events, however, you will probably find some occurrences which you can link up with service for others, which will always be a sign of progress. You will probably find it easier to discover signs of progress in your own community—a new church building, for instance; a new charitable organization; any local event which points to a spiritual awakening may be used to advantage.

Expressional Session. The Teacher's Aim: To lead the pupils to a realization that in Christian young people lies the hope of the world, and particularly in Christian young people of America.

Lead the pupils to express a desire to help the world to become better, and to go on and on toward the goal which Jesus has set before them.

This last lesson of the course should be a summing up of the ideals of the forty-two lessons studied. As a result of these lessons the pupils should express a real desire to help on in the world's work, and to make their nation Christ's nation, and the world Christ's world.

JESUS THE LIGHT OF THE
WORLD

PART I

CHAPTER I
WEEK DAY SESSION
THE LAND WHERE JESUS LIVED

Deuteronomy 11:10-12; 34:1-3

MEMORY VERSE

“The land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven, a land which Jehovah thy God careth for: the eyes of Jehovah thy God are always upon it, from the beginning of the year even unto the end of the year.”—Deuteronomy 11:11, 12.

THE LESSON STORY

Suppose that you could take a ship, and sail from Savannah, or from Charleston, on the eastern coast of the United States, straight along the thirty-second degree of latitude. Suppose that you could sail straight through the continent of Africa, and on and on, until you had sailed on the same thirty-second parallel, almost one third of the way around the globe. And then you would find yourself in the most wonderful country in the world—Palestine, where Jesus, the Saviour of the world, was born, and where he lived during the thirty-three years of his life on earth.

Palestine is a little country, just about the shape and size of our State of New Hampshire. Its width is about one hundred miles, and its length from north to south about one hundred and fifty miles. At the northern boundary is the southern slope of snow-clad Mount Hermon and the River Litany; at the south the country ends in the desert, which was called in Bible times “The Wilderness of Zin.” There are four distinct divisions, or zones, which extend in parallel lines from north to south. First there is the narrow coast plain along the Mediterranean Sea. Just east of this, as you can see on your map, is the central plateau. This sinks gradually into the famous Plain of Esdraelon, which rises

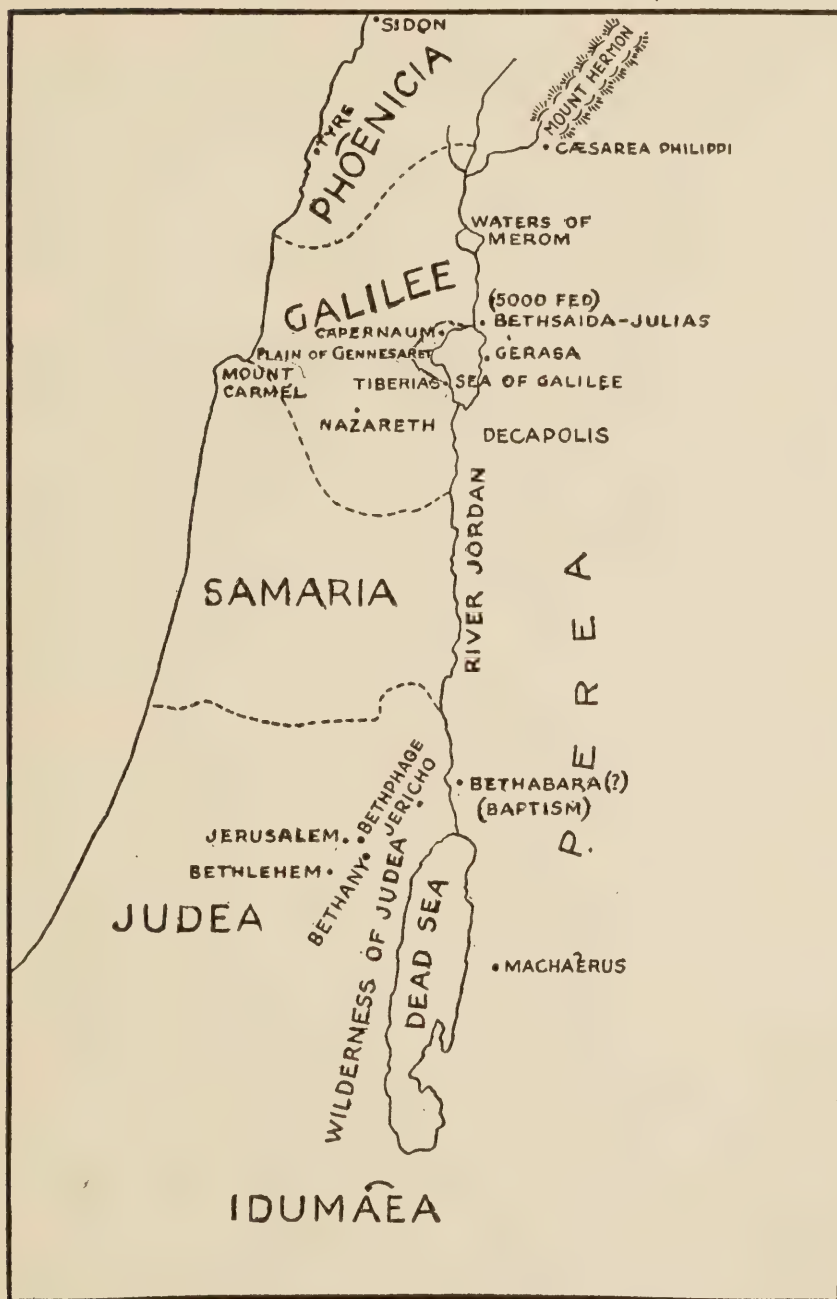
ever higher as we go south until we reach the fertile hills of Samaria; as we go still farther south these merge into the hills of Judah. The third zone contains the Jordan River and the Dead Sea Valley, twelve hundred and ninety-two feet below the level of the ocean, and the deepest depression in the earth's surface. The fourth zone includes the plateaus which extend east of the Dead Sea into the Arabian Desert.

Seas and Rivers. Although Palestine extends down to the Mediterranean Sea—the people of Bible times called it “The Great Sea”—there are practically no harbors within the limits of the land. There are no navigable rivers except the Jordan, and even this does not reach the Mediterranean, for it flows into an inland sea, the Dead Sea, whose waters are said to be six times as salty as the water of the ocean, so that no fish can live in them.

The Dead Sea is fifty miles along, and ten or twelve miles wide. Sixty-five miles north of it is a smaller but much more interesting sea—the Sea of Galilee. This is the most important body of water in Palestine. It is a beautiful, pear-shaped lake, twelve and three fourths miles long and eight miles wide at its widest point. It is sometimes called “The Lake of Gennesaret,” and sometimes “The Sea of Tiberias.” Northwest of this sea is the Plain of Gennesaret. The Sea of Galilee abounds in fish, and several of Jesus' disciples lived on its shores, and made their living by catching fish in its waters.

The Sea of Galilee and the Dead Sea are connected by the Jordan River. The two seas are only sixty-five miles apart, but because of its turnings the river measures nearly two hundred miles. The Jordan has several sources; one source near the city of Cæsarea Philippi is one thousand feet above the sea level, but it descends so rapidly in its course to the Sea of Galilee that it has been given the name “the Descender.” From the Sea of Galilee it flows down more slowly through the deepest depression of the earth's surface to the Dead Sea.

Climate. The climate of Palestine varies as much as the surface of the country. “In a journey of from two to three days,” it is said, “the traveler from west to east passes from the equable, balmy climate of the Mediterranean coast to the comparatively cold highlands of the central plateau



and then down into the moist, tropical climate of the hot Jordan and the Dead Sea valleys. Thence he mounts the highlands of Gibeon or Moab, where the sun beats down hot at noonday, while the temperature falls low at night and deep snows cover the hilltops in winter. The hills of the central plateaus, covered with the trees of the temperate zone, overhang the palms and tropical fruit trees of the coast plains and the Jordan Valley."

The People of the Land. The people who lived in Palestine were as different as the regions in which they lived. There were in the days of Christ, as there are to-day, tent dwellers and city dwellers, shepherds, herdsmen, farmers, and merchants. The shepherds and herdsmen found good pasturage for their flocks in the hilly regions of the land, but the farmers of Palestine have always had to struggle against great odds, for the country is very rocky. There is a story among the heathen inhabitants which says that in the days of long ago a giant was sent to strew the earth's surface with rocks. He passed through Europe and Africa, and the greater part of Asia, scattering his stones equally, but when he came to Syria and Palestine, his bag broke, and all the remaining stones fell there. So the farmer of Palestine even to this day continues to pick up these stones.

The Cities of Jesus' Day. The greatest city of Palestine in all its history, was JERUSALEM, the city of David, where Solomon, David's wise son, built the Temple to which the people went to worship God. Jerusalem was one of the old cities of the Bible. It is mentioned in Genesis 14:18, where it is called "Salem." It was captured from its heathen inhabitants by David, and he made it the capital of his kingdom. In the days of Christ "It was a magnificent city of palaces, richly adorned with gold and colors . . . with the magnificent palaces of the Roman governor on the eastern hill and that of Herod and the high priests on Mount Zion, with marble circus, baths, amphitheaters, and temples humming with life and with gay throngs." Particularly at the time of the passover, Jerusalem would be filled with people, for it is said that there were sometimes two million pilgrims in the city at this time.

About six miles south of Jerusalem was BETHLEHEM, the little village where Jesus was born. It is only a little place,

but many people consider it one of the three most famous cities in the world—Jerusalem and Nazareth being the other two.

Nazareth, where Christ spent his boyhood is only a little village, too. It is far north of Jerusalem and Bethlehem, in Galilee. It is never mentioned in the Old Testament, and was only an obscure little place, but it has become famous because for almost thirty years of his life, Jesus lived and worked there.

HANDWORK

How to Make a Relief Map of Palestine. Take a cup of flour, a cup of salt, and a little powdered alum; mix into a stiff paste with warm water. Draw an outline map of Palestine on heavy cardboard. Most Bibles contain maps which show the elevations and depressions of the Holy Land. The hills and valleys of the land can be molded from these. When the maps are dry they can be colored with water colors, yellowish for the desert regions, green for fertile portions, blue for water areas. The cities can be indicated by white dots.

NOTEBOOK WORK

Take a new blank book, such as you can obtain from the ten-cent store. On the first inside page, write a title, "The Life of Christ—Jesus, the Light of the World," as studied in the School, by..... (Fill in the name of your own school, and your own name.) On the third page draw an outline map of Palestine, as large as your page will allow. As you learn about the places mentioned in the life of Christ, you can insert them on your map. On the fifth page begin your story outline, something like this: "When Christ was born, Palestine was ruled by the (Fill in the blanks.) The king who ruled over them was named He was a (good), (wicked) ruler. (Cross out the word which you do not wish to use.)

BOOKS THAT WILL HELP YOU TO KNOW ABOUT PALESTINE

"Fez and Turban Tales," by Isabel M. Blake.

"The Near East: Crossroads of the World," by William H. Hall.

"The Riddle of Nearer Asia," by Basil Mathews.

"Silver Chimes in Syria," by William S. Nelson.

SUNDAY SESSION

THE PEOPLE AND THEIR RULERS IN JESUS' DAY

Luke 3:1, 2, 10-14; 5:17; 20:19-27

MEMORY VERSE

"Concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him."—Luke 24:19b, 20.

THE LESSON STORY

In the days of long, long ago, even before the time of Christ, there were great powers struggling for supremacy just as they have been doing in modern times. One of these powers was Egypt; the others in these early days were Assyria and Chaldea and Babylonia and Persia, who successively controlled that part of Asia near the Tigris and Euphrates Rivers. Sometimes one nation was victorious, sometimes another; but always there was fighting among them. And though Palestine was only a little country, you can see by looking at the map in your day-school geography, that it lay just in the region through which the enemies from Africa and the enemies from Asia must pass to reach one another. Sometimes the enemies of Egypt marched through the land; sometimes the enemies of Chaldea, or Babylonia, or Assyria, or Persia marched through. But it made little difference to the people of Palestine who was victorious; they always were the sufferers.

At last because the people of Palestine had forgotten the true God, he allowed them to be taken captive by the foes from the north. After four hundred years of captivity, Cyrus, the Persian, sent them back to their own land to rebuild Jerusalem and the Temple, under the leadership of Ezra and Zerubbabel and Nehemiah.

But their troubles were not yet over. Egypt had been defeated by a new world power, the Greeks, and Alexander the Great of Macedon determined to make Greece the mistress of the world. He defeated the Persians and as one of the results, he and his successors became rulers of Palestine and Syria. The poor little country of God's chosen people was ruled by one foreign ruler after another, so that its people were little more than slaves.

At last, in the second century before Christ, there was a revolt. A family of patriots called "The Maccabees" led in this rebellion, and for years the country was torn by war. The Maccabees gained supremacy for a time, and there were several strong, patriotic generals and rulers in Palestine, but another nation—Rome—gained the world supremacy, and in 66 B.C. Pompey, the Roman general, conquered Judea. So at the time Christ was born we find that Palestine was governed by rulers appointed by Rome—and that Judea was ruled by Herod the Great, called "The King of the Jews."

Herod the Great. Herod the Great was a wicked tyrant. He was merciless to his enemies, and laid huge taxes on the people. But he was a great builder, and improved his country wonderfully. He rebuilt many of the cities of Palestine and beautified them, and he tried to gain the favor of the Jews by rebuilding the Temple and making it doubly magnificent. But in spite of all his efforts the people hated him.

The Pharisees and the Sadducees. During the time of the Maccabees these two religious parties had arisen in Palestine. The Pharisees believed in the resurrection of the dead, and the Sadducees did not. The Pharisees were exceedingly strict in carrying out all the little details of religion which they had added to the rules that God had given them for their guidance. They thought that they were far better than anyone else in Palestine—or in the world—and they thought so much of outward show that oftentimes they forgot the really important things in religion—love of God and love of men.

The Hope of the People Who Were True to God. But besides the Roman rulers and the Pharisees and the Sadducees, there were many people in Israel who believed in the true God and longed for the day when his promise of a

Messiah should come true. They knew that Christ had been foretold by their prophets; they hoped and prayed that the day would soon come when Israel would be redeemed. And when Christ did come, there were many who believed in him and rejoiced.

We of the world of to-day, almost two thousand years after the birth of Christ, should rejoice that we know him and his love; we know that the hope promised to the people of Israel, and to the whole world, has been fulfilled and we must do our part now in helping to carry out his command to tell of him to all the nations.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

We should thank God that we live in a free country, where we govern ourselves, without control of foreign rulers.

We should thank him that we know of him and of Jesus, and can worship him openly and without fear.

Our country has many things which Palestine did not have, even though its people were God's chosen people. But we are God's chosen people, too, and because our ancestors believed in God and in Christ, we have many, many blessings which the people of the days of Christ did not know.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Loyalty. We can show our love for others by being loyal to them, Therefore:

1. We will be true to God, and try to do as he would have us do.
2. We will be true to our country in every way and try to keep its laws.
3. We will be true to our parents, in every way, and try to obey them.

EXPRESSIONAL SESSION

LOVE OF GOD AND OF OUR COUNTRY

THE CLASS PRAYER

Our Father in heaven, we thank thee that we do not live in the days before Christ was born, or in a land where he is

not known. We thank thee that we have around us the blessings that his coming has brought to the world, and that we live in Christian homes in a Christian nation. Help us to do our share in keeping our nation true to thee. May we always try to carry out thy commands and to be true and loyal to our parents and to our country and to thee, our God. We ask this for Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Exodus 20:12; Deuteronomy 14:2; Psalms 33:2; 92:12; 122:6; Proverbs 11:28; Isaiah 9:6, 7; 11:9; I Peter 2:9, 10.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

- "Happy Town of Salem."
- "Summer Suns Are Glowing."
- "Jerusalem, the Golden."
- "O Mother Dear, Jerusalem."
- "For the Beauty of the Earth."
- "All Hail the Power of Jesus' Name."

QUESTIONS FOR USE IN THE MEETING

1. Where did God first promise to bless the descendants of Abraham?
2. What promise did he make to Isaac?
3. What promise did he make to Jacob?
4. What promise did he make to David?
5. Why was it necessary for the chosen people to be punished by the Captivity?
6. What lessons did they learn through this punishment?
7. Why did so many of them fail to believe in Christ when he came?
8. In what ways does our nation show its belief in Christ?
9. In what ways does the world show its belief in Christ?
10. In what ways does the world fail to show a belief in Christ?

TOPICS FOR DISCUSSION OR REPORTS

1. The Kingdom the Jews Expected, and the Kingdom Christ Established.

2. Some Things Which the World Did Not Have Before the Days of Christ.
3. Some Things Which We Have Because Christ Lived.
4. Some Things Which We Have That Nations Not Christian Do Not Have.
5. The Blessings God Has Given Us.

CHAPTER II
WEEK DAY SESSION
THE TEMPLE OF HEROD

I Kings, chapter 6

MEMORY VERSE

"I say unto you, that one greater than the temple is here."—Matthew 12:6.

THE LESSON STORY

For many years Herod the Great ruled in Palestine under the Romans. But he was by no means popular among the Jews. He had begun his reign by many cruel acts, and these were never forgotten, although he tried in every way to gain the favor of the people.

Herod's Temple. One of the greatest and most popular things that Herod did was to rebuild the Temple, and to make it one of the most magnificent structures in the world.

Herod's Temple was the third Temple that had been built in Jerusalem. Solomon's Temple was the first—a wonderful and beautiful building built by rich King Solomon and fitted out most magnificently. This had been destroyed at the time when Jerusalem was captured by the Babylonians in 587 B. C.—that is, at the time of the Babylonian Captivity. (See Chapter I.)

The second Temple was built under the direction of Zerubbabel when the Jews returned from the Exile. They were very poor, and the second Temple could not be compared to the first in splendor. Cyrus of Persia, however, returned the sacred vessels and dishes which had been carried away from the first Temple, and these, of course, were in use.

It was this Temple which Herod rebuilt. He tried to

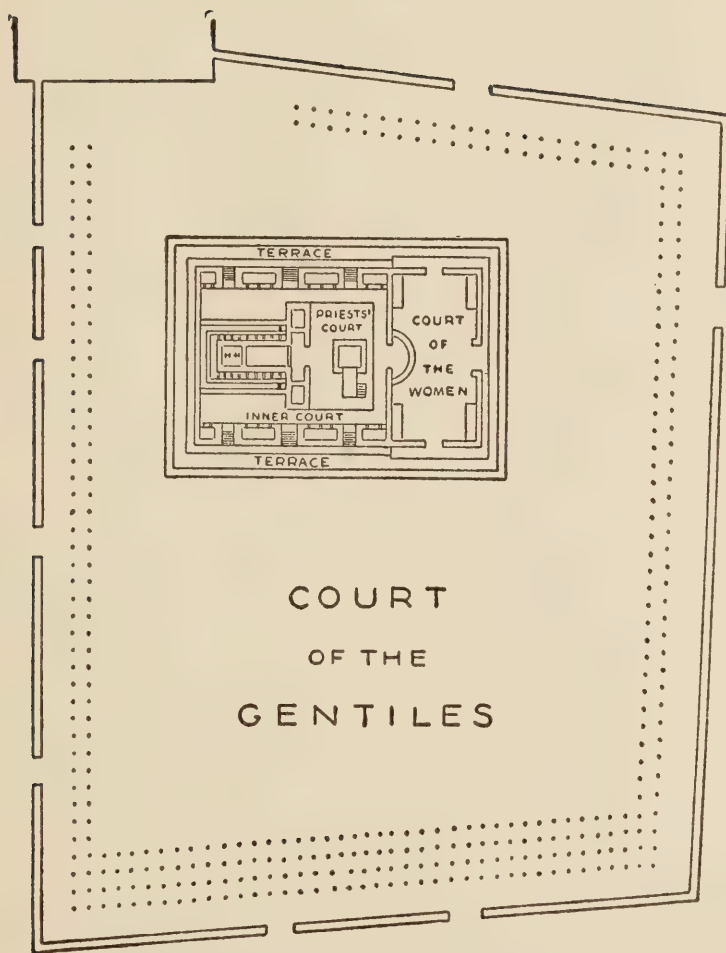
make his Temple even more beautiful than that of Solomon. The area covered was twice as great, though the inner part—the main building—was of the same size as in Solomon's Temple. It took over eighty years to complete the building of Herod's Temple.

How beautiful the Temple was we can only imagine. It was built on Mount Zion and overtopped all the city of Jerusalem. It was made of white marble and gold, with wonderful furnishings and most beautiful hangings. It could accommodate at least two hundred and ten thousand people.

A writer who has studied the old accounts of the Temple writes about it as follows: "The Mount itself seemed like an island, abruptly rising from out deep valleys, surrounded by a sea of walls, palaces, streets, and houses, and crowned by a mass of snowy marble and glittering gold, rising terrace upon terrace. . . . At its northwestern angle, and connected with it, frowned the Castle of Antonia, held by the Roman garrison. The lofty walls were pierced by massive gates. . . . Within the gates ran all around covered, double colonnades, with here and there benches for those who resorted thither for prayer or for conference. The most magnificent of these was the southern, or twofold, double colonnade, with a wide space between; the most venerable, the ancient 'Solomon's Porch,' or eastern colonnade. . . . Passing out of these 'colonnades' or 'porches,' you entered the 'Court of the Gentiles.'"

This court was the only part of the Temple into which those not Jews could go. There were situated the markets, where animals for sacrifice were sold, and there the tables of the money changers were placed. Many Jews came from foreign lands, and brought foreign money with them. It was necessary to pay the Temple tax with Jewish money, and the money changers, at a small profit, changed the foreign money to Jewish money.

A low wall separated the Court of the Gentiles from the inner court, and tablets forbade the Gentiles to enter this court on pain of death. At the east was the Beautiful Gate, which led into the Court of the Women, which both women and men were allowed to enter. In the Court of the Women were the Treasury and the thirteen trumpet-shaped boxes for the offerings of the worshipers. Here, too, the



PLAN OF HEROD'S TEMPLE

Levites who had charge of the musical part of the service had their place.

Beyond the Court of the Women was the Upper Court, which was divided into two parts, the narrower part forming the Court of Israel, the wider part the Court of the Priests. Here were placed a great altar, made of unhewn stones that no tool had ever touched, and a laver where there was water for sacrificial purposes.

The most sacred parts of the Temple came next, on a still higher terrace. First came the Holy Place, furnished with the golden candlestick, with seven branches, which was kept constantly burning; the table for showbread, on which twelve loaves of unleavened bread were placed every Sabbath; and the golden altar of incense. Back of this, with its entrance concealed by a heavy, double veil, was the Holy of Holies, where, in Solomon's day, the Ark of the Covenant containing the Law had been kept. These things had disappeared at the time of the Exile, and in Herod's Temple the little room was empty. (Read about the Holy of Holies in Solomon's Temple, in I Kings 8:6-11.)

The Priests. The priests who carried on the services of the Temple were divided into twenty-four divisions, or "courses." At the time of Jesus it is estimated that there were twenty thousand priests, so that each priest had to come to Jerusalem twice each year to serve a week in the Temple.

The Temple Services. The services of the Temple began before daybreak. A priest watching at the highest part of the Temple sounded a trumpet at the first sign of light in the east, and soon everyone was busy. Lots were drawn to show everyone's duties. Some of the priests examined the animals to be used as the burnt offerings; some prepared the utensils. But the most sacred office was to burn the incense in the Holy Place. A priest could do this only once in his lifetime, and he felt that God had highly honored him if the lot fell to him to do it. He selected two friends to help him. One of these removed from the altar what was left from the previous evening's service; the other spread the coals from the burnt offering on the altar. Then the priest was left alone to make to God the most sacred prayer of the Jewish people.

Christ, Our Sacrifice. God had been pleased when

David and Solomon planned the great Temple in his honor. He was pleased that the Jews loved the Temple in the time of Herod, and made sacrifices there to atone for their sins. But Jesus Christ, the Saviour of the world, was sacrificed on the cross, to atone for the sins of all the people of the earth. Because "God . . . loved us, and sent his Son to be the propitiation for our sins," it is no longer necessary for us to sacrifice animals in the Temple, as the Jews did. In our churches nowadays we pray to him and give him praise and thanks, and learn of him. We eat the Lord's Supper in remembrance of him. And all the time we must love him and try to obey him; we must love others and try to serve them, as he did, for his sake.

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain:

"But Christ, the heavenly Lamb
Takes all our sins away,
A Sacrifice of nobler name
And richer blood than they."

HANDWORK

It would be interesting to build a model of the Temple in connection with this lesson. A large, flat box lid might be used as a foundation and other box lids used to form the various terraces and rooms. Follow the drawing given with this lesson. Remember that the entire Temple was of white marble and of gold.

NOTEBOOK WORK

Make in your notebooks an outline drawing of Herod's Temple, such as is given with this lesson. Copy these sentences in your book: "In the Holy of Holies in Solomon's Temple there was something which had disappeared at the time of Herod's Temple. This was ———— (I Kings 8:6-11). Solomon's Temple was greater than that of Herod in gold and marble, but Herod's Temple was more glorious than that of Solomon because Jesus, the Saviour of the world, blessed it with his presence."

BOOKS WHERE YOU CAN FIND OUT SOMETHING ABOUT
THE THREE TEMPLES

"The Life and Times of Jesus the Messiah," by Eder-
sheim.

"A Dictionary of the Bible," by John D. Davis, Article on
"Temple."

SUNDAY SESSION

THE FORERUNNER OF JESUS

Luke, chapter 1

MEMORY VERSES

"Yea and thou, child, shalt be called the prophet of the
Most High:

For thou shalt go before the face of the Lord to make
ready his ways;

To give knowledge of salvation unto his people

In the remission of their sins,

Because of the tender mercy of our God,

Whereby the dayspring from on high shall visit us,

To shine upon them that sit in darkness and the shadow
of death;

To guide our feet into the way of peace."

—Luke 1:76-79.

THE LESSON STORY

"Good-by, Elisabeth. I shall be back in about ten days,
when I have finished my duties at the Temple and have
visited our relatives in Jerusalem. I wish that you were
going with me."

Zacharias, the priest, was going to Jerusalem for his week
of service in the Temple. He and his wife Elisabeth were
kindly old people, living in the hill country of Judea, per-
haps eighteen miles south of Jerusalem. Twice each year
for many years he had gone to Jerusalem to do his part in
the services there. He and Elisabeth were good people; they
loved God and their country; they longed for the coming of

the Messiah who had been promised to the Jews so many centuries before.

As Zacharias journeyed along, he was thoughtful. He did not like to leave Elisabeth alone; they had no children, and he knew that she was lonely without him. He wished that they had a son.

Zacharias did not know that something very wonderful was going to happen to him. This journey seemed just like all the others that he had made twice each year, for so many years. But it was going to be very different. On the first morning that Zacharias' "course," which was named "the course of Abijah," was called on to perform its duties in the Temple, it was he who was chosen by lot to burn the incense in the Temple—the greatest honor that could come to a priest. In all the years of his service he had longed for this honor, and now at last it came to him! He entered into the Holy Place; his two friends did their share of the work, worshiped, and withdrew. He was left alone. He began to say the prayers which were appointed for the service, when suddenly he found that he was not alone. There was an angelic being with him—Gabriel, God's messenger.

"Do not be afraid," said Gabriel. "I have a message for you from God. He has heard your prayer for a child, and now, after all these years, a son is going to come to you. And he shall be a great prophet—the forerunner of the Messiah whom God will send to his people. You shall name him 'John.'"

"How can these things be?" asked Zacharias. "I am an old man and I do not see how this wonderful thing can happen to me."

"I am Gabriel, God's messenger," the angel answered. "As a sign that these things shall come true, you shall not be able to speak until they come to pass." And with these words he was gone, leaving Zacharias alone before the altar.

The people outside were praying. They knew that Zacharias was in the Holy Place a long time; they were sure that something unusual had happened. At last Zacharias came out of the sanctuary. He stood before them, but he could not speak, to tell them what had happened. The people saw that he was dumb and said to one another, "He hath seen a vision." And, wondering what had happened,

they left the Temple, talking of what Zacharias could have seen.

And did a son come to Zacharias and Elisabeth? Of course he did, and they and all their neighbors rejoiced greatly. When he was eight days old they came together to give him his name. All the neighbors wanted to name the baby "Zacharias" after his father. But Zacharias shook his head. "His name is to be John," said Elisabeth. "Why is this?" asked some one. "None of your relatives has that name." Then Zacharias took a tablet and wrote on it, "His name is John." And immediately the angel's message was carried out; Zacharias' "lips were opened," and he broke into a song of praise which we call the "Benedictus," a word which means "Blessed." Part of this song is your Memory Work for to-day. You will find the rest in Luke 1:68-79. See how much of it you can learn.

MEMORY WORK

Learn the Benedictus.

EXPRESSIONAL ACTIVITY

A Junior should help in keeping the church and school-room in order.

A Junior should be punctual and regular in attending the services of the church.

A Junior should be attentive and reverent in God's house.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Zacharias and Elizabeth had all their lives been devoted servants of God. So he honored and rewarded them by sending to them a son who was to be the forerunner of Jesus Christ. We, too, must obey God's laws and try to do our best. Then we shall be worthy of honor, if he wishes to send us honors.

The Jews of Jesus' time were constant in their attendance at the services of the Temple. We should be constant in our attendance at church.

The Jews of Jesus' time were reverent in attending the Temple services. We should be reverent in church and Sunday school.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Faithfulness. God chose Zacharias and Elisabeth for a great honor because they were faithful to him. We should try to be faithful and loyal, so that we may be ready for whatever honor he sends us.

A STORY OF FAITHFUL OBEDIENCE

"John Watson doesn't seem to be doing his work very well," said Miss Lawrence, John's teacher, to the principal, Mr. Bucknell, one day. "He is such a bright boy, too, and I know that it is just carelessness on his part. He has stood at the head of the class so long that he thinks he's a fixture. If he isn't more careful, Mildred Beall will get ahead of him. She isn't so quick, but she certainly studies hard."

Miss Lawrence was right. John had stood at the head of the class in the sixth grade and in the seventh, and now he expected to be in the same position in the eighth. He was so sure of himself that he sometimes played ball with the other fellows all afternoon, and then, as the spring days got longer, he played all evening, too, because he thought he would remember if he just glanced down the page on his way to school. He was having such a good time that before he realized it, spring examinations came. And then—he couldn't answer more than half the questions on the paper! He failed miserably, and, what was worse, his daily average had been so much poorer than he expected that he had only fourth place in the class. And when the class graduated from the grammar school, Mildred Beall got the medal, and he wasn't even mentioned! "Mildred Beall," Mr. Bucknell said, as he made the award, "has been a faithful worker. She did not think that she would stand first in the class, but she has tried to do what is right. We are glad to announce that she has finished grammar school with an average of 87. We hope that other members of the class will follow her example when they get into high school, and be faithful and conscientious in their daily work." And John was sure that Mr. Bucknell looked straight at him; for he knew that he had not been either faithful or conscientious!

EXPRESSIONAL SESSION

OUR LOVE FOR THE CHURCH

THE CLASS PRAYER

Our Father in heaven, we want to love the church and be as loyal to it as the Jews were to the Temple. Teach us that Jesus, the Saviour of the world, would like to have us go to church and to Sunday school regularly and punctually and reverently, as he went. Teach us that the church is thy house. May we always think of it in this way. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Psalm 84; Luke 1:76-79; Psalms 23:6; 24:3-5; 27:4; 122:1; 11:4; Matthew 21:13; Luke 19:46.

HYMNS THAT MAY BE USED IN CONNECTION WITH
THE MEETING

"I Love Thy Kingdom Lord."
 "To Thy Temple I Repair."
 "Enter Into His Gates," from "Carols."
 "The Sabbath Bells Are Ringing," from "The Primary and Junior Hymnal."

QUESTIONS FOR USE IN THE MEETING

1. How many Temples had been built in Jerusalem?
 2. Who built the Temple of Christ's day?
 3. What can you tell about it?
 4. How do we know that Zacharias and Elisabeth loved God?
 5. Is there anything in our present-day church service like the service of Zacharias in the Temple?
 6. Is there anything in our present-day church service like the service when the baby John was eight days old?
 7. What is the Benedictus?
 8. Repeat as much as you can of the Benedictus.
 9. The name "John" means "The Lord is gracious."
- A "Christian name" is the name given you in baptism, your

personal name. See if you can find out the meaning of your own Christian name. Perhaps it is given in the dictionary.

10. Why are sacrifices such as the Jews had, unnecessary for Christian people?

TOPICS FOR DISCUSSION OR REPORTS

1. The Temple of Solomon.
2. The Temple of Herod.
3. In What Way Was the Temple of Herod More Greatly Honored Than the Temple of Solomon?
4. The Priests of Jesus' Day and Their Duties.
5. How We Can Show Our Love and Loyalty as Well as the Ancient Jews Did.
6. How Zacharias and Elisabeth Made Ready for the Honor God Sent Them.
7. How We Can Be Ready if God Sends Us Responsibilities.

CHAPTER III

WEEK DAY SESSION

THE BIRTH OF JESUS FORETOLD

Genesis 22:18; Isaiah 9:6, 7; Jeremiah 23:5, 6; Luke 1:26-56

MEMORY VERSE

“Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.”—Jeremiah 23:5.

THE LESSON STORY

All through the history of the people of Israel God had promised them good things, if they would only love him and serve him. Because they were disobedient and forgetful of his laws, he had punished them and put foreign rulers in control of the government. And yet, all through the history of the people, there were prophets who told of the time when a Saviour—a Messiah—should come to redeem the children of Israel. All true Jews looked forward to this day; they expected a king who should conquer their enemies and become the ruler of the world.

Some of the Prophecies. Even as far back as the days of the Garden of Eden, we find that God promised a Saviour who should carry on warfare against Satan. To Abraham, who was the founder of the Jewish nation, God had promised that all the nations of the world should be blessed through his descendants. Genesis 22:18.

The prophets of the days before the Jews were taken into exile were, however, the clearest in what they promised about the coming of a Messiah. ISAIAH lived about seven hundred and fifty years before Christ, in the days of Uzziah and Jotham and Ahaz and Hezekiah, Isaiah 1:1—that is, in the time just before the Jews were carried into exile. In

the midst of these days of trouble, Isaiah foretold a happier time, when the Saviour of the world should come. About the same period JEREMIAH, too, prophesied of One who should be "THE LORD OUR RIGHTEOUSNESS." Jeremiah 23:6.

But the days passed slowly to the people of Palestine. Their Roman rulers were cruel, taxes were heavy, and they had little freedom. Though many of the Jews were thoughtless and careless, the true patriots longed for the days when the promised Redeemer should come; they longed for some wonderful victory over their enemies.

Mary of Nazareth. There is a little, hill-set town in Galilee, whose name, Nazareth, is not even mentioned in the Old Testament. There lived a young woman, beautiful not only in face, but also in character. Though she was a descendant of the great King David, she was poor and unimportant in the eyes of the haughty Pharisees of Jerusalem. She was engaged to be married to Joseph, the carpenter of Nazareth. Though much younger, she was a cousin of Elisabeth, the wife of Zacharias, the priest, of whom we studied last week. Mary loved her older cousin Elisabeth very dearly, but they did not see very much of each other, for Nazareth was more than ninety miles from Hebron, in the hill country of Judea, where we think that Zacharias and Elisabeth lived.

One day about six months after the day when the angel Gabriel had appeared to Zacharias in the Temple and told him of the coming of the baby John, Mary was praying. Perhaps she was up on the roof of her house, for the flat housetop was a favorite place for the people of Palestine when they wanted a quiet hour for prayer. Suddenly, as Mary prayed, an angel appeared to her. It was the angel Gabriel, who had appeared also to Zacharias in the Temple. For her, too, he had a message.

"Hail," he said, "thou that art highly favored, the Lord is with thee: blessed art thou among women."

Mary was frightened. She did not know what to say. But the angel continued to speak. "Do not be afraid," he said. "God has seen thee, and thou hast found favor with him. He sends a message that thou shalt become the mother of the Messiah, who is to save the world. Thy cousin Elisabeth, too, is to have a son."

As Mary heard the words of Gabriel, she rejoiced. She bent her head and said, "Behold the handmaid of the Lord; be it unto me according to thy word."

As silently as he had come the angel departed. For a little while I think, Mary knelt and prayed, and then she returned to her daily duties—to the housework that must be done—going to the village well for water, preparing the meals, washing the dishes, and sweeping and dusting.

Mary and Elisabeth. Not long after Mary received the message of the angel Gabriel, she determined to visit her cousin Elisabeth in the hill country of Judea. It was eighty miles from Nazareth to Jerusalem, and Hebron, where we think that Zacharias and Elisabeth lived, was about eighteen miles farther south. Mary probably made the journey on donkey back. Perhaps she walked part of the way.

When she reached the house of Zacharias and Elisabeth, Elisabeth greeted her with joy. In some way the Lord had told her, too, of the honor that was to come to Mary.

The Magnificat. When Mary greeted Elisabeth she said words that are frequently sung nowadays by the choirs in our churches—the song which we call the "Magnificat," because of its first words, just as we called the song of Zacharias, Chapter II, the "Benedictus," because of its first words. Read over the Magnificat in your Bibles. You will find it in Luke 1:46-55. After you have read it, read the prayer of Hannah, when Samuel was born. I Samuel 2:1-10. Don't you think that Mary must have known something of this old prayer which Hannah made over a thousand years before? Mary must have known a great deal about the history of her people.

Mary stayed at the home of Elisabeth about three months, before she returned to Nazareth. You can imagine how they talked and planned during that visit, and how they wondered at the great honor which God was showing them.

MAP WORK

On the map on your class blackboard, and in your notebooks, mark Jerusalem, Nazareth, and Hebron, where it is probable that Zacharias and Elisabeth lived. You will find that these places are often referred to in your lessons.

NOTEBOOK WORK

Enter in your notebooks the title of this lesson, and copy the words of the prophecies of Isaiah and Jeremiah, which are given in your lesson material. Then write the heading, "The Time of Fulfillment Draws Near," and put in the main occurrences of this lesson: The Angel Gabriel Appears to Mary; Mary Goes to Visit Elisabeth; Mary Says the Words of the Magnificat.

MEMORY WORK

Learn the words of the Magnificat.

SUNDAY SESSION

THE BIRTH OF JESUS

Luke 2:8-20

MEMORY VERSES

"And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord."—Luke 2:10, 11.

THE LESSON STORY

John, the son of Zacharias and Elisabeth, was several months old. Mary had returned to Nazareth, and had been married to Joseph, the carpenter of Nazareth.

About this time the Roman Government determined to place a new tax upon the people of Palestine. In order to do this, they ordered that a census be taken, and so that the count might be complete, they ordered each man in Palestine to return to the city or town where his ancestors had belonged. Joseph was a descendant of David, and Bethlehem was David's city. Bethlehem was five miles from Jerusalem, and in our week-day lesson we learned that Jerusalem was eighty miles south of Nazareth. So, in order to be counted, Joseph and Mary had to make a long journey of over eighty miles.

Many other people were making the same journey, and

when Joseph and Mary reached Bethlehem, there was no room for them at the inn. The landlord found a place for them in the courtyard where the cattle were kept, and there the little Lord Jesus, the Saviour of the world, was born and laid in a manger.

In the fields near the little town of Bethlehem there were shepherds keeping watch over their flocks that night. As they watched, a great light appeared in the sky, and also an angel who spoke to them. He told them the good news of the birth of Jesus: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this shall be the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased."

The angels gave their message, and were gone. The shepherds spoke to one another in awed voices, and then one of them suggested that they go to Bethlehem, to see the new Baby King of whom they had heard. They hurried through the silent streets of the little city, and found Mary and Joseph and the Babe lying in the manger. They knelt and worshiped, and then went back to their work as shepherds, telling all they met of the wonderful thing that had happened to them.

"But Mary kept all these sayings, pondering them in her heart."

There are many stories that tell us of the shepherds' visit to the Baby King, but all we really know is given in the lesson material for to-day. Perhaps, though, you would like to read what some of those who love the Baby Jesus think may have been true. Here are the names of some of the stories of this kind:

"The Sad Shepherd," by Henry van Dyke.

"The Little Gray Lamb" in "Stories for Sunday Telling," by Bailey.

"The Childhood of Jesus," by Henry van Dyke.

MEMORY WORK

Learn the words of Luke 2:8-20, if you do not already know them.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

God sent his Son to be the Redeemer of the world. We should love him and praise him for his great Gift to us.

The angels and the shepherds rejoiced that the Lord had come. We, too, should rejoice and praise him.

Think of what the world would probably have been like if Christ had not come. You can tell something about this when you think what heathen countries are like to-day. Christ's last command was that his followers should tell others about him. How can you help to do this?

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Grateful Obedience.

God "loved us, and sent his Son." Therefore:

We should love him, and try to do those things that he wants us to do.

EXPRESSSIONAL SESSIONTHANKSGIVING FOR GOD'S BEST GIFT TO THE
WORLD

THE CLASS PRAYER

Our Father in heaven, we are so grateful to thee for thy best Gift to us and to the whole world—the gift of thy Son. We know that the world in which we live would have been a very different place if he had not lived and died and risen again. We thank thee that we live in a Christian land, where our rulers try to do thy will, and follow thy commands. We thank thee that we have churches and schools and hospitals, in which we are cared for and trained to know about thee. For all these things we give thanks to thee, and to thy Son, Jesus Christ. Amen.

VERSES FOR USE IN THE MEETING

John 3:16; I John 4:19; Matthew 1:21b, c; Isaiah 9:6, 7; 11:1-9; Malachi 3:1; John 3:36; I John 3:10.

HYMNS THAT MAY BE USED IN CONNECTION WITH
THE MEETING

"O Little Town of Bethlehem, How Still We See Thee Lie."

"While Shepherds Watched Their Flocks by Night."

"We've a Story to Tell to the Nations."

"Come, All Ye Shepherds."

"Hark! the Herald Angels Sing."

"Away in a Manger."

"Silent Night."

"It Came Upon the Midnight Clear."

"Once in Royal David's City."

"Joy to the World."

"What Child Is This?"

"The First Noël."

QUESTIONS FOR USE IN THE MEETING

1. What was the name of the angel who appeared to Mary and to Zacharias? Can you find any mention of him in the Old Testament?

2. What were some of the prophecies concerning the Messiah, which are found in the Old Testament?

3. How far is it from Nazareth to Jerusalem?

4. Who was the ruler of the Jews at the time of Jesus' birth?

5. What name has been given to the words which Mary spoke when she greeted Elisabeth?

6. What name has been given to the words which Zacharias spoke at the time when the baby John was named?

7. Name some of the things which we have in the world to-day which you think that we would not have if Jesus had not come.

8. Name some things that are different in your life from what you would have if you were a boy or a girl in China, or in some other place where Christ is not known as we in America know him.

9. What can you do to help in spreading the news of Christ's coming?

10. How can you help to make the world better, as Christ wants it to be?

TOPICS FOR DISCUSSION OR REPORTS

1. How We Can Thank God for His Gift to the World.
2. What the Coming of Christ Has Meant to Me.
3. What the Coming of Christ Meant to the Jews.
4. What the Coming of Christ Has Meant to the World.
5. Helping to Tell the Story of Christ at Home (Home Missions.)
6. Helping to Tell the Story of Christ Abroad (Foreign Missions.)

CHAPTER IV
WEEK DAY SESSION
JESUS' FIRST VISIT TO THE TEMPLE

Luke 2:21-38

MEMORY VERSE

“ Now lettest thou thy servant depart, Lord,
According to thy word, in peace ;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples.”
—Luke 2:29-31.

THE LESSON STORY

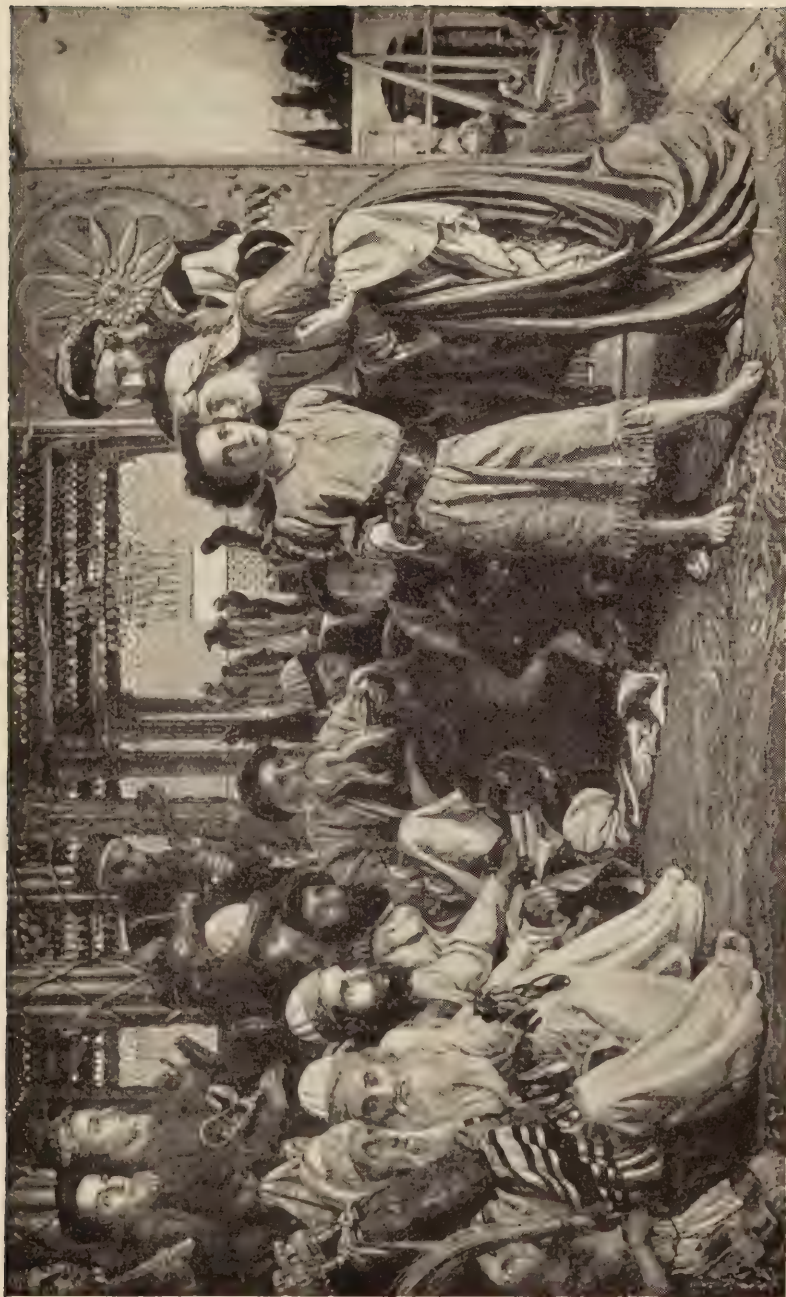
Do you remember how the friends and relatives of Zacharias and Elisabeth came together when the baby John was eight days old, to give him his name, and how it came about that he was called “ John,” instead of Zacharias, the name which the friends of his father and mother wanted to give him? (Chapter II.) The angel Gabriel had told Zacharias that the name of his son should be John. An angel appeared, also, to Joseph the husband of Mary, in a dream, and told him the name which should be given to the Baby Jesus. As John had been named when he was eight days old, Jesus, too, was named on the eighth day, according to the old Jewish Law. Then, when he was about forty days old, he was taken to the Temple.

This was done, too, according to the old Jewish Law, for long, long before the days of Jesus, God had given certain rules to the people of Israel which they followed carefully. At the time of the Exodus God slew the oldest son in each Egyptian household, but the first-born of the Jews was spared. So, in memory of this event, God had decreed that the oldest son in each Jewish family belonged to him. According to the Law of Moses he had to be redeemed, or “ bought back,” from God, by the payment of five shekels—

a sum which would be equivalent to between three and four dollars in our money. This "redemption" could be made from any priest, and attendance at the Temple was not necessary. But it was usual, when the parents of the baby were near the Temple, to take him there. So, when Jesus was forty days old, Mary and Joseph carried him from Bethlehem, five miles to Jerusalem, up to the great marble and gold Temple, into the Court of the Women. (Find it on your plan of the Temple, page 13). The ceremony of redemption was very simple. The child was presented to the priest, there were two short benedictions, and the redemption money was paid.

Mary, too, at this time offered the sacrifices which were required by the Law from the mothers of little babies. They had to make an offering of a turtledove, or a young pigeon, and a lamb. In the case of the poor, a second turtledove or pigeon might take the place of the lamb. Mary brought two turtledoves as her offering. Do you think that she was rich or poor?

A writer who knows a great deal about the history of the Jews, has described the scene in the Temple. Mary had given her Child to the Lord, and had received him back; she had made her offering. "And now the sound of the organ, which announced throughout the vast Temple buildings that the incense was about to be kindled on the Golden Altar, summoned those who were to be purified." The attendants arranged those who presented themselves before the Lord within the wickets on either side of the great gate at the top of the fifteen steps which led from the Court of the Women to the Court of Israel. "It was as if they were to be brought nearest to the sanctuary; as if theirs were to be specially the 'prayers' that rose in the cloud of incense from the Golden Altar; as if for them specially the sacrifices were laid on the Altar of Burnt Offering; as if theirs was a larger share of the benediction which, spoken by the lips of the priests, seemed like Jehovah's answer to the prayers of the people; theirs especially the expression of joy symbolized in the drink offering, and the hymn of praise. . . . From where they stood they could see it all, share in it, rejoice in it. And now the general service was over, and only those remained who brought special sacrifices, or



JESUS IN THE TEMPLE—HOLMAN HUNT

who lingered near them that had such, or whose loved abode was ever in the Temple. The purification service, with such unspoken prayer and praise as would be the outcome of a grateful heart, was soon ended. . . . Now all stain was removed, and, as the Law put it, they might again partake of sacred offerings."

It happened that at the time when the Baby Jesus was brought to the Temple there was in Jerusalem a man named Simeon. He was a just and devout man, the Bible says, Luke 2:25, and he was "looking for the consolation of Israel," that is, he was hoping and praying for the coming of the Messiah, the Saviour of the Jews. We do not know any more about Simeon than just what is told us here, although many writers have tried to guess who he was. There were many men named Simeon in Jerusalem, and it is impossible to say surely whether or not he was any of those about whom we are told more in the history of the Jews at this time.

It had been revealed to Simeon in some way that he should not die until he had seen the Christ, the Redeemer, and so God directed him through the Holy Spirit, to go to the Temple at the time when Jesus was brought there to fulfill the Law. In some way, too, Simeon recognized the fact that Jesus was the Messiah. He took him in his arms, and blessed him, and said some wonderful words which we sing nowadays in our churches, and named from the first words in Latin, the "Nunc Dimittis," just as we named the Benedictus and the Magnificat from their first words. Luke 2:29-32. There are some words in Simeon's song which concern you and me and all of us. He said:

"Mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel."

Simeon knew in some way that Jesus was sent as the Redeemer not only of the Jews, but of you and of me and of all the people of the world.

There was another person in the Temple who saw the little party and was interested. This was an old, old woman, about eighty-four years of age—a widow named Anna, who

spent her time in the Temple, fasting and praying. She, too, in some way, recognized the fact that the Baby Jesus was the Messiah; she, too, gave thanks, and told about him to all those who were interested in the coming of the Messiah.

How many people have we learned about, whom God had told in some way about the coming of the Messiah? There were Mary and Joseph and Elisabeth and Zacharias; there were the shepherds out in the field; there were Simeon and Anna in the Temple. And they all told the good news of the coming of Jesus, we are sure, wherever they went. Yet no one seems to have paid very much attention to their story; all the people of Jerusalem went on in the same way, doing their daily work, buying and selling, eating and sleeping. The priests in the Temple paid no attention. King Herod in his palace probably did not hear of what had happened. He carried out his wicked plans; he went on in his wicked ways.

But something was soon to happen that would disturb even King Herod in his palace and the proud priests in the Temple, who, in spite of God's messages, were paying no attention to the little Baby who had come to Mary of Nazareth.

HANDWORK

If you have started a model of the Temple, you may continue your work on it, marking especially the Court of the Women, to which Jesus was taken when he was forty days old. Another thing that you might do, if you can letter well, would be to make an illumined copy of the Nunc Dimittis, either for your classroom, or for yourself. Take a sheet of rather heavy, rough drawing paper, and make a fancy letter for the first word of each line. Paint the letters any colors which seem pretty to you.

NOTEBOOK WORK

In your plan of the Temple put a cross to mark the Court of the Women, where the events of to-day's lesson happened. Enter in your notebook life of Christ the occurrences of this lesson: "Jesus given his name when he was eight days old, according to the direction of God to Joseph, Matthew 1:21." "Jesus taken to the Temple when he was

forty days old." "The words of Simeon, called 'The Nunc Dimittis.'" "The words of Anna, the prophetess."

EXPRESSIONAL ACTIVITY

The next time that there is to be a service of baptism in your church, be sure to go. Notice carefully what is said in the service, and what the mothers and the fathers promise for themselves and for the little babies. You yourself are old enough to understand what they promised for you when you were babies. When you join the Church, you promise to try to do for yourself those things which they promised for you when you were baptized.

MEMORY WORK

Learn the Nunc Dimittis.

SUNDAY SESSION

THE VISIT OF THE WISE MEN

Matthew 2:1-18

MEMORY VERSE

"A light for revelation to the Gentiles,
And the glory of thy people Israel."—Luke 2:32.

THE LESSON STORY

Jesus' first visit to the Temple was over. Mary and Joseph carried him back to Bethlehem, where we think that they had found a house in which to stay. It must have seemed to them as the days passed, that in spite of the words of Simeon and Anna in the Temple, no one was paying any attention to the coming of the Baby King.

But far away in the East, there were those who knew. In some way through a star, God told the good news to those who were glad to hear it—the Wise Men of the East. These men were what were called "Magi" in those days—men who studied the stars, and who had all sorts of knowledge. These Wise Men hastened under the guidance of the star,

to greet the Baby King. How they knew what the star meant we cannot tell; we only know the beautiful story as the Bible tells it. Matthew, chapter 2.

Stories which have been told for many centuries say that there were three of these Wise Men, that they were kings, and that their names were Caspar, Melchior, and Balthazar, that they rode on tall, white camels, over desert and moor and mountain, following the star till they came to Jerusalem. We are not sure of these things, but we do know that as they came into Jerusalem, they asked the question, "Where is he that is born King of the Jews?"

Herod in his palace, the priests in the Temple, had not been disturbed by the story of the poor shepherds, or by the rejoicing of Simeon and Anna, but when three Wise Men, richly dressed, laden with treasures, came through the streets of the city, they were disturbed. Herod was troubled; he had been a wicked king; he was getting old. Was a new king to take his place? He sent hastily for those who knew the Word of God; he asked where the Saviour should be born. The priests knew, for Micah, one of the prophets of the olden time had foretold it. They quoted this prophecy to the king:

"And thou, Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel."

—Matthew 2:6.

Quickly Herod told the Wise Men. Then he showed what a crafty old man he was, for he said to them, "When you have found the King, return and tell me so that I too may worship him."

Out of the city gates rode the Wise Men, along the road to Bethlehem, and when they reached the little village, the star led them straight to the house where the Baby Jesus was. How they rejoiced to find him! They knelt before him, and presented to him the gifts which in those days were given to kings—gold and frankincense and myrrh. They worshiped him and praised God for his goodness. And then—do you think that they obeyed the command of the

crafty old king, and returned to him? No, indeed. They were truly Wise Men. God warned them in a dream that they should not go back, and they returned to their own countries by another way.

But Herod was not satisfied. He had been much disturbed by the visit of the Wise Men. When they did not return, he grew more and more disturbed. Then a terrible plan entered his wicked old mind. He would get rid of the Baby King. He would see to it that he had no successor except his own sons. He sent orders through all Judea. Every baby boy under two years old was to be killed. His cruel order was carried out, and all the innocent little baby boys in the region were slain—the murder which has been called, in the history of the Church, “The Slaughter of the Innocents.”

But God took care of the Baby Jesus. He sent his angel to warn Joseph in a dream of the danger. Quickly Joseph awoke; he called Mary; they packed up their possessions and hurried off through the night, out of the land of the wicked Herod, to Egypt, three hundred miles away. So Jesus was saved, for God had taken care of him.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

The Wise Men brought gifts to the Baby King. How can I bring gifts to him? Learn this little poem of Christina Rossetti's, if you do not already know it.

“What can I give him,
Poor as I am?
If I were a shepherd,
I would bring a lamb,
If I were a Wise Man,
I would do my part—
Yet what can I give him?
Give him your heart.”

Those who truly love God the Father and Jesus Christ his Son will worship him and serve him in every way that they can. We cannot offer gold and frankincense and myrrh, as did the Wise Men of old, but we can offer him love and service and praise—the gifts of our hearts.

We can serve God in serving others, for Jesus himself

told his disciples, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Service. We can give to God and to Jesus the gift of a loving and thankful heart, and lives devoted to his service. Therefore:

We will try to love and serve others, for in this way we can best please God.

STORIES WHICH YOU MAY READ IN CONNECTION WITH THIS LESSON

"The Youngest King," by Nassau.

"The Three Kings of Cologne," in "Good Stories for Great Holidays," by Frances Jenks Olcott.

"The Story of Jesus Christ," by Elizabeth Stuart Phelps (Ward).

"The Childhood of Jesus Christ," by Henry van Dyke.

"The Sad Shepherd," by Henry van Dyke.

"The Little Gray Lamb," in "Stories for Sunday Telling," by Bailey.

EXPRESSIONAL SESSION

JESUS THE LIGHT OF THE WORLD

THE CLASS PRAYER

Our Father in heaven, we want to give thanks to thee that Jesus our Saviour was sent to be a Light to lighten the Gentiles. We, too, want to spread the light of his story and to do what we can for the heathen who are still in the darkness of ignorance. We thank thee for the blessings that we have, and particularly for those which have come to us because we live in a Christian land, where we know of Jesus the Saviour who came into the world, and lived and died for us and for all people. Amen.

VERSES FOR USE IN THE MEETING

Numbers 24:17; Isaiah 9:6, 7; Daniel 12:3; Micah 5:2;

Revelation 2:28; Isaiah 60:1, 6; Psalm 72:10; Matthew 5:14; John 5:14-16; 8:12.

HYMNS THAT MAY BE USED IN CONNECTION WITH
THE MEETING

"We Three Kings of Orient Are."

"What Child Is This?"

"Wise Men from the East."

"We've a Story to Tell to the Nations."

"Sun of My Soul."

"The Whole World Was Lost in the Darkness of Sin."

QUESTIONS FOR USE IN THE MEETING

1. How can I show my thanksgiving to God for his best Gift to the world?
2. What are some of God's good gifts that I enjoy every day?
3. What are some ways in which I can help to spread the light of Jesus?
4. Christmas is the happiest time in the year. Why is this so?
5. How can we keep the Christmas spirit through all the year?
6. Who is meant by the "Gentiles"?
7. How can my class show its love for God and for Jesus Christ?
8. When Jesus was born, some people were glad, some were sorry, and some did not care. To which class do you belong?

TOPICS FOR DISCUSSION OR REPORTS

1. Blessings That Came to Simeon and Anna. Blessings That Come to Those Who Attend Church Regularly To-Day.
2. Why the Wise Men Were Truly Wise.
3. The Light of the Gentiles.
4. Christmas All the Year.
5. Does Every Child Belong to God?

CHAPTER V
WEEK DAY SESSION
THE LIFE OF A BOY IN NAZARETH

Matthew 2:9-23; Hebrews 4:14, 15

MEMORY VERSE

“And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.”—Luke 2:40.

THE LESSON STORY

Wicked King Herod was dead; even to the end of his life he was planning evil. He knew that the people of Palestine hated him, and he made up his mind that there should be mourning when he died, even if it were not for him. So he took prisoner a number of the leading Jewish citizens; he shut them up in the theater in the city of Jericho, and gave orders that as soon as his death was announced they should be killed. Of course his plan was not carried out. His heirs knew too well what would follow such a cruel act.

Herod was succeeded by his son Archelaus as king. Far off in Egypt, Joseph and Mary heard that Herod was dead. They came quickly back to Palestine, planning to return to Bethlehem. Before they reached it God told them not to return to the city of David, but to go to Nazareth, where Joseph and Mary had lived before the Baby Jesus was born.

Nazareth was in Galilee, and Galilee was very different from Judea, where the city of Jerusalem and the town of Bethlehem were situated. Judea was a rocky, mountainous section of the country, where the soil was poor, except in a few places, of which the region around Bethlehem was one. The people of Judea were fond of learning and scholarship. There, in Jerusalem, the great rabbis, or teachers of the Jews, lived and taught. They despised the people of Galilee.

Galilee was a very beautiful region. Its soil was rich and easily cultivated. Fruit and grain grew plentifully. There



JESUS IN THE WORKSHOP—F. SHIELDS

was the Sea of Galilee, with its beautiful scenery. There were many fish in the waters of this sea, and catching and drying them gave occupation to many people. The inhabitants of Galilee were happy and good-tempered; they were business men and traders. They were not scholars as were the people of Judea, and it is said that there was only one great rabbi who ever came from Galilee.

The region around Nazareth itself can best be described as a saucer, a mile across, we are told, "full of fruit and flowers and sun, . . . a shallow, not a deep depression in the hills, the bottom of the saucer being probably a thousand feet above the sea; so that we have to imagine an upland hollow almost a perfect circle, the rim made of some thirteen little hills, inclosing a fertile district a mile across, full of figs, olives, pomegranates, corn, and every sort of flower glowing in the bright Syrian sun. There are vines on all the hillsides . . . and in the ravines large mulberry trees and other vegetation. The flowers are really innumerable; every field is full of them right up to the very rim of the saucer; and then, just at the top, there is a little bareness, where a sort of short heath grows on the higher summits.

"Now, imagine, resting about halfway up on the northern slope of this hollow, with a southern aspect, a small and irregular gray village, and you see Nazareth."

Only about twenty minutes' climb from Nazareth, there is a hill sixteen hundred feet above sea level. From this point very many of the places famous in the history of the Jews can be seen. At the west is the Mount Carmel range, where Elijah's contest with the prophets of Baal took place. Beyond this lies the Mediterranean—the Great Sea, as the people of Palestine called it—with its ships that sailed to foreign regions. To the north lies the wilder section of Galilee, and at a distance of sixty miles away rises snow-clad Mount Hermon. To the east lies the Sea of Galilee, two thousand feet below, while beyond lie the hills of Perea.

So many, many scenes of Israel's history might have been seen by the Boy Jesus as he climbed the hills near little Nazareth—so many places which taught him to know and love his nation's story.

The house where tradition says that Jesus lived is to the right of Nazareth proper, while the carpenter's workshop is

in the middle of the business section of the town. To the east of the village is the fountain where all the people of the village obtained their water supply.

In this quiet little village, in the midst of this beautiful country, the Boy Jesus passed his days. The house he lived in was probably one of the white, flat-roofed houses, such as most of the people who were not rich lived in, in those days. It was simply furnished with rugs, stools, and tables. The beds were only rug mats, which were unrolled at night, but rolled up and put out of the way during the daytime. On the doorpost was the Mezuzah, the little box containing a folded parchment, with certain Scripture verses inside—Deuteronomy 6:4-9; 11:3-21, and the name of the Most High on the outside, visible through an opening in the box. This was touched reverently by each person who came into the house or went out.

In Jesus' babyhood, he must have followed his mother around as all babies do, as she did the housework. As he grew older he would learn about the rules which the Jewish people observed in the household—how the Sabbath meal was prepared, and how the Sabbath lamp was kindled, for instance, for there were very strict rules about all these things. As he got still larger he helped Mary in the household duties in which a boy could help—he went to the well for water; he did the various errands for her; he learned as all children learn.

Joseph, too, took part in Jesus' education, for in Palestine it was considered a duty of great importance for a man to teach his son. As soon as a child could speak, his education began. He was to learn certain verses of the Bible, short prayers, and his "birthday text"—some verse of Scripture beginning or ending with, or at least containing the same letters as his Hebrew name. "This guardian promise the child would insert in his daily prayers."

At five or six years old, Jesus started to school in the synagogue, the church of the Jews. There the teachers and pupils all stood, or else sat on the ground in a semicircle, with the pupils facing the teacher. There they studied the Bible—as much of it as they had at that time—until they were ten years old; from ten to fifteen the Mishna, or interpretation of the Law of Moses, given by the rabbis, was

the textbook. The study of the Bible began with the Book of Leviticus, and went on to the other parts of the books of Moses; then to the Prophets, and finally to that portion of the Old Testament not included in the Law and the Prophets—the Psalms, Proverbs, and so on.

There are many stories not in the Bible which tell of the childhood of Jesus, but we are sure that most of these are untrue. All we can be sure of is that the home in which he lived was a loving, God-worshiping home; that Mary and Joseph cared for him tenderly, and taught him in every way. Later there were other brothers and sisters in the house, and they must have played and studied and worked as other boys and girls do, for we know that the Bible tells us that Jesus was in all points like us, except that he was without sin.

HANDWORK

In connection with this lesson you might make a flat-roofed house, such as the houses of Nazareth were. A good-sized, square pasteboard box might be used as a foundation, with a door and several windows cut out. An outside stairway can be made of cardboard, and a simple railing put around the roof.

MAP WORK

Insert Nazareth on your map. If you are making a relief map of Palestine, note carefully the situation of this little city in the hills, and see if you can picture the situation as it is given in your lesson.

NOTEBOOK WORK

Enter in your notebook life of Christ the occurrences of this lesson. "At the death of Herod, Mary and Joseph intended to take the Baby Jesus back to Bethlehem. They were warned by God not to do this, and so went to Nazareth. Matthew 2:19-23."

EXPRESSIONAL ACTIVITIES

Think of some things that Jesus may have done for his mother and for Joseph and for his younger brothers and

sisters, when he was about as old as you are, as a boy in Nazareth. Of course you cannot do exactly the same things, but you can do your errands, and help mother to take care of your younger brothers and sisters, in the same spirit. You can be the kind of boy or girl that Jesus would have liked to play with. Try it this week, and all the year.

MEMORY WORK

Review the three poems which you have learned in connection with your lessons so far—the Benedictus, the Magnificat, and the Nunc Dimittis. If there is any part of which you are not sure, learn it perfectly. Perhaps your teacher will teach you the music to which some of these words have been set. A class choir would be fine.

SUNDAY SESSION

JESUS VISITS THE TEMPLE A SECOND TIME

Luke 2:40-52

MEMORY VERSE

“And Jesus advanced in wisdom and stature, and in favor with God and men.”—Luke 2:52.

THE LESSON STORY

There was great excitement in the little white house in Nazareth where Jesus lived. He was twelve years old, and he was going to Jerusalem to the passover with Mary and Joseph, for he was now a “Son of the law.”

Joyous bands of pilgrims started out from Nazareth toward the great city eighty miles away. On the way they joined other pilgrims, all bound in the same direction, until there must have been thousands making their way toward Jerusalem. What pleasant times they had together as they picnicked along the road, or talked in the quiet twilight of the history of their people!

At last they came to the city. They scattered among their friends and relatives, and all celebrated the passover

feast. Read the directions given for this feast, many, many years before the time of Christ. Exodus, chapter 12. The feast was a memorial, you know, of the time when the angel of death "passed over" the houses of the children of Israel when Pharaoh's people were punished for their cruelty by the death of their first-born. Always the people of the Jews had kept the feast, and there were other times in his life when we shall find Jesus going to Jerusalem to celebrate this season.

The days of the celebration passed. The pilgrims from Nazareth started home. There were many of them, and they kept together for safety, for often there were robber bands hiding along the road, and a large company was less open to attack than straggling pilgrims would be. They had gone a day's journey from Jerusalem when Joseph and Mary missed Jesus. They probably thought at first that he was in another part of the company—that he was among their friends and relatives. They spent a second day hunting for him. He was such a reliable Boy—so good, so trustworthy. Some danger must have come to him, they thought. On the third day they returned to Jerusalem. And there they found him in the Temple, talking to the learned men, and listening to their wisdom.

Mary had been worried, and she hurried up to him, asking him as any mother would: "Where have you been? Your father and I have been hunting for you for three days."

Jesus' answer shows that he was beginning to understand that he was God's Son, and that he had a special mission in the world. "Did you not know that I must be in my Father's house?" he asked. The time had come, as it comes to all true children of God, when he knew that there was a special task that God wanted him to do—only, with Jesus, there was a very special sense in which he knew that he was God's Son, with a great task to perform.

The Bible gives us just this one glimpse of the boyhood of the Boy Jesus. After that, he returned to Nazareth, where he lived quietly in the home of Joseph and Mary, obeying them, and being a respectful and loving Son. He learned to be a carpenter, as Joseph was. Joseph probably died during this time, for he is not mentioned after this, and Jesus may have had to support his mother and the

family of younger brothers and sisters until they became old enough to help themselves. He must have thought and prayed and done his duty in every way, planning to be ready when God called him to service.

God wants all of us to be his obedient children. We all are called to serve him and to love him. And we can do this best just as Jesus did. We can be obedient to our parents, we can be kind and loving to others, and we can love God with all our hearts. Then we, too, shall grow in favor with God and men, and the Holy Spirit will be with us, as we try to be the kind of boy or girl that Jesus would have liked to play with, when he himself was a Boy.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. God wants his children of to-day to know that he is their Father, and to acknowledge this publicly. You do this when you join the Church. Have you thought about making the decision to do this?

2. You are about the same age that Jesus was at the time of this lesson. You can try to act as he would have acted if he had been in your place. You can love God and your parents and relatives and friends, and you can show this by being obedient to your parents, generous and fair to your playmates, honest and industrious in your school work, regular, punctual, and reverent in your attendance at church and Sunday school.

3. Jesus felt that the Temple was his Father's house. Do you love the church and the Sunday school, and feel that they belong to you?

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Obedience to God. Those who love God and Jesus will try to be obedient to them. We can find out God's will for us by reading God's Word, and by listening to those who have studied it. Therefore:

I will read my Bible, and study the lessons from it.

I will listen to the teachers and preachers who tell me what God's Word says.

I will try to do those things which I learn are right.

BOOKS TO READ WITH THIS LESSON

"The Childhood of Jesus," by Van Dyke.

"The Lost Boy," by Van Dyke.

EXPRESSIONAL SESSION

THE CLASS PRAYER

Our Father in heaven, we are almost the same age that Jesus was when he went to the Temple. We want to be like him, and to be the kind of children that he would have liked. Help us to be obedient and generous and kind, and to grow in favor with God and men. May the Holy Spirit rest upon us, too. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

I John 3:1, 2; 5:2; Matthew 5:9, 44, 45; Romans 8:14; 9:26; Galatians 3:26.

HYMNS THAT MAY BE USED IN CONNECTION WITH
THE MEETING

"Children of the Heavenly King."

"Ye Fair Green Hills of Galilee."

"Thou That Once on Mother's Knee."

"Jesus in the Temple."

QUESTIONS FOR USE IN THE MEETING

If Jesus were a boy to-day in my school:

1. Would he copy an arithmetic problem from some one else?
2. What would he do if the teacher thought he had whispered, when it was really some one else?
3. What would he do if some of the other boys wanted him to "play truant"?
4. What would he do if he broke a school window by accident?
5. What part would he take if the boys were quarreling over a football game?
6. Would he "tell tales"?
7. Would he be punctual and attentive?
8. Would he know his lessons?

TOPICS FOR DISCUSSION OR REPORTS

1. A Birthday Text for Myself.
2. The Kind of Junior Jesus Would Like Me to Be.
3. How a Junior Can Be Like Jesus at Home.
4. How a Junior Can Be Like Jesus in School.
5. How a Junior Can Be Like Jesus in Church.
6. The Passover and What It Meant.
7. Why We Do Not Have the Passover Nowadays. (Go back to Chapter II, and perhaps you can answer this question. Also read I Corinthians 5:7.)

CHAPTER VI
WEEK DAY SESSION
THE BAPTISM OF JESUS

Luke 3:1-22

MEMORY VERSE

“For this is he that was spoken of through Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.”—Matthew 3:3.

THE LESSON STORY

The quiet days at Nazareth passed by. Jesus grew to manhood, helping to support his mother and brothers and sisters, attending the synagogue services, doing his duty in every way.

In the meantime another boy had been growing up in the southern part of Palestine—south even of the great city of Jerusalem—John, the son of the good priest Zacharias and his wife Elisabeth. Probably Zacharias and Elisabeth had died when John was a mere lad, for they were old people when he was born, you remember. We are sure, however, that before they died they must have told John something of the wonderful events that had happened at the time when he was born—of the appearance of the angel to Zacharias in the Temple, how his father became dumb, why he was given the name “John.” At any rate John knew the old prophecies about the forerunner, and he knew that he was the forerunner of the Messiah promised by God through the prophets. Malachi 3:1; 4:5; Isaiah 40:3. He seems to have grown up without having known Jesus, although their mothers had loved each other so dearly. Perhaps the two boys had never seen each other at all, or perhaps only when they

were little children, so that John did not at first recognize Jesus after he had grown up. John 1:31, 33.

For some reason John left the hill country of Judea where his parents had lived, and went into the wild, desert region east of the Jordan. When he and Jesus were about thirty years old—you remember that John was six months older than Jesus—John appeared by the Jordan River, and began to preach.

John was a striking figure. He wore a garment of rough camel's hair, and a leather girdle about his waist. His food consisted only of the wild honey of the desert, and the locusts which were often used for food. His message was a message of repentance. "Make ye ready the way of the Lord, make his paths straight," he cried. All classes of people came to hear him, first those from near by, who are always interested by something new and different, came; then came those from farther away, rich and poor, soldiers and priests, Pharisees and Romans, until, the Bible tells us, all the land of Judea and the people from Jerusalem came to him. Mark 1:5. John had a message for each of them. To the tax collectors he said, "Take no more money from the people than that which is rightfully due you." To the soldier he gave the advice not to be violent, and not to accuse others wrongfully, to be content with his wages. And to all he advised generosity—they were to share food and clothing with others.

John preached earnestly as God directed him. The people crowded about him, for they thought that perhaps he was the Messiah whom they expected. But John denied this. "I am not the Messiah," he said. "I am just a forerunner. He is so much greater than I am, that I am not worthy even to unfasten his shoes. I baptize with water, but he shall baptize you in the Holy Spirit. He will separate you—the good from the bad—as the wheat and the chaff are separated by the thresher."

Suddenly one day as John was preaching, a wonderful thing happened. A new figure appeared among those who were listening to the great preacher. It was Jesus, the Carpenter of Nazareth, who had come from Galilee down to the Jordan. He asked John to baptize him;

John did not want to do this, saying that he should rather be baptized by Jesus. There must have been something majestic and striking in the figure of the Carpenter, for John seems to have seen something remarkable about him, even though he did not know at first that he was the Messiah.

John baptized Jesus as he wished, and as the rite was concluded, the Holy Spirit in the form of a dove descended upon Jesus, and a voice from heaven said, "Thou art my beloved Son; in thee I am well pleased."

It is supposed by many people that Jesus and John were alone at the time of the baptism, or, if there were other people near, that the vision of the Holy Spirit and the sound of the voice came only to them. It would be interesting to know how John felt and what he did after Jesus' baptism. What happened to Jesus we know, for the Bible tells us. Mark 1:12, 13. "And straightway the Spirit driveth him forth into the wilderness. And he was . . . tempted of Satan; and he was with the wild beasts; and the angels ministered unto him."

We learned in Chapter II how John received his name, and in Chapter IV how Jesus received his name, which was something like part of our baptism. Besides the giving of names, the ceremony of Christian baptism of children includes, too, the promise of parents that they will try to teach their child to know and love and obey God. The water used in baptism represents the Holy Spirit who cleanses our hearts and fits us to live for God and to serve him.

Jesus had always been the Son of God, but at his baptism the Holy Spirit in a special sense descended upon him and a voice came from heaven which told him that he was God's beloved Son. These were signs that his real work for God—to save the people of the world from sin—was about to begin.

HANDWORK

You are going to have on Sunday one of Jesus' parables. In preparation for that lesson get two old tin pie plates if mother will lend them to you. Inside one of these put a foundation of sand, about two inches high,

and three inches square. Make this just as solid as you can. See if you can find a flat stone, or perhaps a flat piece of concrete about the same size as your sand foundation, to put in the other pie plate. You can pretend that a square piece of wood is a rock, if you cannot find a stone. If you can get some empty safety-match boxes—a dozen will do—you can build a house on each foundation, using four boxes for the sides and two for the tops of each house. You can use building blocks, if you prefer. Then slowly fill both pie plates with water, pretending that there is a flood—and see what happens to your houses. Be ready to tell your teacher about this on Sunday.

NOTEBOOK WORK

Put in your notebooks the events of this lesson: "John, the Forerunner, Comes to the Jordan"; "The Baptism of Jesus"; "Jesus Begins His Ministry."

EXPRESSIONAL ACTIVITY

The next time a baby is baptized in your church, note carefully what the baby's mother and father promise. Perhaps you can find and read the baptismal service in "The Book of Common Worship." Think about the promises made. You are old enough now to help in carrying them out. Are you doing this?

MEMORY WORK

Learn the words which God spoke at the baptism of Jesus. Matthew 3:17.

SUNDAY SESSION

THE TWO FOUNDATIONS

Matthew 7:16-29

MEMORY VERSE

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who

built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock."—Matthew 7:24, 25.

THE LESSON STORY

The greatest sermon that has ever been preached is Jesus' "Sermon on the Mount." In this he taught many wonderful lessons to the people of the world. We are to study a part of this sermon to-day—a part which shows by a story how we can lay the best foundations for our lives.

John the Baptist had taught the people of the Jews that they must repent of their sins and try to do right—they were to prepare for the Messiah. When Jesus came he showed them that in order to live the right kind of lives they must believe on him—that belief was the first and most important thing in their lives.

Jesus told the story of two houses—one built on a foundation of rock, the other on a foundation of sand. In Palestine there are two seasons—the dry season and the wet season. Sometimes there is a piece of land that looks perfectly safe in the dry season, but that is flooded when the rains of the wet season come and fill the river beds so that they overflow. A house built on one of these river beds is unsafe. Often it is washed away. A wise man would never build a house on the sandy bed of a river bank, where the floods might reach it. He would build on a safe foundation.

Some years ago there was a house at the seashore. It was so close to the ocean that when the tide was high it was impossible to go down the front steps from the porch. It was fine that summer to be so near the ocean, but by the next summer something had happened. There had been a great storm, and the whole house had tipped. The floors of the rooms were slanted; one side was several feet higher than the other; the front porch was gone entirely, and it seemed best to tear down the whole house. It had been built on the sand; the rains had descended and the floods had come—and great had been the fall thereof.

It is just that way with our lives. If we lay a good foundation we can raise a good, strong building; if we have a poor foundation, our building is unsafe, no matter what the upper part may be. And the only safe foundation on which to build our lives is faith in Jesus and obedience to him. If we love and trust him and try to obey and serve him, we have a good foundation on which to start.

Boys and girls are laying the foundations of their lives. You want to make that foundation firm and strong. Let Jesus Christ be the chief Corner Stone of your foundation. Then lay the stones of truth and generosity and faith, and all the other good things of character. Begin while you are just boys and girls, and when you are men and women, if you have laid no poor stones in building your life, you will find yourself safe and happy and successful. But start your building on the solid rock, and not on the unsafe sand.

AN UNSAFE FOUNDATION

St. Mark's is a very famous church in the city of Venice in Italy. It was built over a thousand years ago, and has become one of the most noted buildings in the world. The men who planned St. Mark's constructed a Campanile, or bell tower, where the bells of the church were rung, three hundred and fifty feet high. This Campanile was finished in the year A.D. 888. Year after year the bells rang out and called the people to worship. Year after year visitors went to the church from all over the world. And then, on July 14, 1902, the tower suddenly fell with a crash like an earthquake. Its foundations, laid over a thousand years before, had been unsafe, and so the tower crumbled into a heap of dust, leaving behind it nothing but a memory.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Some of the false foundation stones upon which we can build our lives are pride, untruth, insincerity, carelessness, disobedience. Are you laying any one of these foundation stones? If you are, take it out, and put in a good stone instead.

Christ and his truth are the foundation stones on which we can safely build our lives. Then find good stones to place on a good Foundation—truth, honor, temperance, love, hope, faith. See how many other good stones you can think of.

John the Baptist was preparing a foundation. His first stone was repentance. If we have harmed anyone we can tell him that we are sorry, and try to make up for the wrong.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Right Building. Every day Junior boys and girls are building character. Each day adds a stone to our life building. Therefore:

Let us be sure that all the stones that we use in our building for character foundations are good, square stones, which will give our character tower a chance to last longer than the thousand years which the Campanile of St. Mark's lasted—that is, forever.

MEMORY WORK

Learn this verse of a familiar hymn, if you do not already know it:

“My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.”

EXPRESSIONAL SESSION

THE FOUNDATION WHICH I CAN LAY FOR MY LIFE

THE CLASS PRAYER

Our Father in heaven, help us to lay a good foundation for the building of our lives. Let us build on Jesus Christ, our Lord. We love him and trust him, and will

try to obey him. And on this good foundation may we build with good stones, a building not made with hands, which will last forever. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Deuteronomy 32:4; Psalms 19:14; 28:1; 61:2; 95:1; I Corinthians 3:9-17; 10:4; Isaiah 26:4; Matthew 16:18.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

"The Church's One Foundation."

"Rock of Ages."

"O God, the Rock of Ages."

"How Firm a Foundation."

"My Hope Is Built on Nothing Less."

QUESTIONS FOR USE IN THE MEETING

1. Tell what you can of the foundation which John the Baptist laid for the coming of the Messiah.

2. How did God show that he approved of Jesus' work in the world?

3. What was John's message to the soldiers; to the tax collectors? Were these messages good foundation stones?

4. What is the best foundation stone on which to build our lives?

5. How can we lay this foundation stone?

6. Name some stones which will be good to lay on the foundation stone.

TOPICS FOR DISCUSSION OR REPORTS

1. Some of the Promises Made When I Was Baptized.

2. How Can I Fulfill These Promises?

3. Good and Bad Foundations.

4. Good and Bad Building Stones.

CHAPTER VII
WEEK DAY SESSION
THE FIRST FOLLOWERS OF JESUS

John 1:29-49

MEMORY VERSE

“Behold, the Lamb of God, that taketh away the sin of the world!”—John 1:29b.

THE LESSON STORY

For forty days and forty nights Jesus was in the wilderness, where he was tempted by the Devil to do his will. But Jesus would not give in to Satan. He answered the Tempter by quoting from the Bible, and at the end of the time Satan departed, defeated. Then angels came to Jesus and ministered to him.

During these forty days when Jesus was in the wilderness, John continued baptizing those who came to him at the Jordan. About this time priests and Levites came to him from Jerusalem, asking him who he was. “I am not the Christ,” he said, “and I am not Elijah.”

“Who art thou?” they asked again. “What sayest thou of thyself?”

John answered in the words of Isaiah the prophet. Isaiah 40:3. “I am the voice of one crying in the wilderness, Make straight the way of the Lord.”

“Why do you baptize people if you are not the Christ?” the Pharisees asked next.

“I baptize in water,” John said. “In the midst of you standeth one whom ye know not, even he that cometh after me.”

The next day Jesus returned from the wilderness. John saw him coming. “Behold, the Lamb of God, that taketh away the sin of the world!” he said. “This is he

of whom I said, After me cometh a man who is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. . . . I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God."

You would think, would you not, that after this testimony of John, everyone that heard would have known that Jesus was the Messiah? But they did not. We do not know that anyone believed after that first testimony. But on the next day, as John was standing with two of his disciples, Jesus came down to the Jordan again, and John repeated the same words, "Behold, the Lamb of God."

This time two disciples followed Jesus as he went away. He turned and saw them, asking, "What seek ye?"

"Where do you live, Master?" they asked, answering his question by another question, and Jesus answered simply, "Come and see."

Probably Jesus was staying in one of the booths made by the interweaving of branches of palm, or brushwood, which the people of Palestine so often used as temporary dwelling places. The two disciples followed him to this place, and entered with him. "It was about the tenth hour," the Bible tells us, and as six o'clock was the first hour according to the reckoning of the Jews, you can easily see that this must have been about four o'clock in the afternoon. For the rest of the day they stayed with him, and talked. We can imagine that Jesus told them many, many things, and that they trusted him right away, for after that they were his loyal followers.

One of those disciples who first followed Jesus, the Gospel of John tells us, was Andrew; the name of the other is not told us, but as John, the author of the Gospel, never mentions his own name, we are led to think that he

was the second disciple. Now we have two Johns in our story—John the Baptist, and John the disciple. Be careful not to get them confused.

Andrew and John immediately began to spread the light of Jesus' doctrine, for the Bible tells us that Andrew "findeth first his own brother Simon, and saith unto him, We have found the Messiah." When Andrew brought Simon Peter to Jesus, Jesus knew at once that this man would make the kind of disciple that he wanted, and he greeted him with the words, "Thou art Simon the son of John: thou shalt be called Cephas." (Cephas is much the same as Peter, for both words mean "rock." "Cephas" is Greek; "Peter" is Latin.)

On the next day Jesus, accompanied by his three followers, John, Andrew, and Peter, started toward Galilee, where they all lived. Jesus, you remember, probably still lived in Nazareth of Galilee; Peter and Andrew, and also John, lived in Bethsaida, which is also in Galilee. On their journey they met another man from Bethsaida—a man named Philip. Jesus himself spoke to Philip, and commanded him, "Follow me." Philip was the fourth disciple.

Philip, too, began to spread the news of the coming of the Messiah, for he found his brother Nathanael, and told him of Jesus. When Nathanael did not at first believe, Philip simply said, "Come and see." And when Nathanael did come to Jesus, Jesus greeted him with words that proved to Nathanael that he was the Messiah, for he at once told him something about himself—that he was an honorable man, and, when Nathanael asked him how he knew this, he said that he had seen Nathanael before Philip called him, when he was under the fig tree. So it came about that Nathanael became one of the first five disciples—Andrew and John and Peter and Philip and Nathanael. The light had begun to spread. First there was only John the Baptist who believed. He led Andrew and the disciple John to belief. Andrew brought Simon Peter. Then Jesus himself called Philip, and Philip persuaded Nathanael to "come and see." Nathanael believed, too, and began to spread the light in his turn. Jesus was the great Light, from which all the other lights were kindled.

HANDWORK

For this lesson you might build a "booth," such as Jesus may have been staying in at the time when Andrew and John first talked with him. Get some leafy twigs and branches, and weave them together to make a sort of hut. Put a piece of cloth over the top, for the people often spread their cloaks on the branches as an extra protection. It will be interesting to make for your notebook a clock that you can use to compare the time as the Jews told it, with our time. Make a circle, and draw twelve lines from the center to the edge. Where the lines cross the circumference, put the figures denoting the hours from one to twelve, putting twelve at the top, and six at the bottom, as our clocks are marked. Then make a larger circle outside the first, and extend the straight lines to the edge of this second circle. The place that was marked twelve o'clock in the first circle should be marked "the sixth hour" in the outer circle, as the Jews divided the day into twelve hours from sunrise to sunset, and our twelve o'clock was the sixth hour of the Jewish day. Beginning with that, eleven o'clock of our time, was the fifth hour, one o'clock was the seventh hour, two o'clock was the eighth hour, and so on. What time would the tenth hour, mentioned in our lesson, be? The Romans told time as we do, counting from midnight until midnight. Some people think that John in his Gospel used Roman time. If so, the tenth hour would be ten o'clock in the morning. If you keep this diagram, and paste it in the back of your notebook, you will find that it is useful many times in the course of your lessons.

NOTEBOOK WORK

Enter in your Notebook Life of Christ what you know about the first five followers of Jesus. See if you can find out the names of the places where they lived. You will find some of these in John 1:29-49, your lesson material. Perhaps you would like to keep an outline of the things that you learn about these disciples in another part of your notebook. Begin about the middle and take a separate sheet for each disciple. Head the sheet with the name like this: (Fill in the blanks, yourself.)

ANDREW

Andrew was first a follower of —— the Baptist. He lived in ——, and was one of the first two disciples to follow Jesus. The first thing that he did after he accepted Jesus, was to bring his brother, ——, to the Messiah.

JOHN

John was also a follower of —— the Baptist. He lived in —— and was one of the first two followers of Jesus.

PETER

Peter was the brother of ——. His other names were —— and ——.

PHILIP

Jesus himself called Philip to be his follower. Philip lived in ——. The first thing that Philip did was to bring —— as a disciple to Jesus.

You can continue these outlines as you go on with your course of study.

EXPRESSIONAL ACTIVITY

Do you know any boys and girls who do not go regularly to Sunday school? See if you cannot follow the example of Jesus' first followers, and bring them to hear about him.

MEMORY WORK

Learn the words of John 1:29, 30.

HYMNS THAT CORRELATE WITH THE LESSON

"Follow Thou Me, Is the Master's Word."

"O Master, Let Me Walk with Thee."

"The Son of God Goes Forth to War."

"Jesus Calls Us."

"Lead on, O King Eternal."

"O Jesus, I Have Promised."

"Who Will My Disciple Be?"

"True-Hearted, Whole-Hearted."

SUNDAY SESSION

THE PARABLE OF THE SOWER

Matthew 13:1-23; Luke 8:1-15

MEMORY VERSE

“Be ye doers of the word, and not hearers only.”—
James 1:22a.

THE LESSON STORY

Some time had passed since Jesus had begun to teach and to preach. He had performed many miracles, and had won many people to faith in him. One beautiful day Jesus was near the Sea of Galilee. A great crowd had gathered about him. The sloping hillside rising from the sea was beautiful in the sunshine, and in the distance Jesus could probably see a man working in the field, perhaps sowing seed as they sow it in Palestine—a man with a bag across his shoulder, from which he took handfuls of seed which he scattered over the ground.

There was such a crowd near by that Jesus took one of the boats that was on the shore—perhaps it belonged to Peter, who was a fisherman—and, pushing a little way from the beach, spoke to the crowd from the boat, as if it were a pulpit. The story which he told is one of the stories with a meaning which we call a “parable.” Jesus often taught by means of parables, but this story which we are to study to-day is the only parable whose meaning he himself explains. It is called the parable of the Sower.

In Palestine farming is not at all like that which we know. In Galilee the land is rich and fertile, but in most parts of the country the soil is rocky and full of stones. (Do you remember the story of the bag of stones, given on page 4?) The soil, which is often clayey, packs down in the dry season hard and solid. As the sower went through the field, sowing his seed, Jesus told the people, some of the seed fell by the wayside in the hard-packed, clay footpath. Of course that seed did not have a chance to grow. The birds came and devoured it. Some of the

seed fell in spots where the soil was not deep. This seed quickly sprang up, but because there was no depth to the earth, it soon withered. Some other seed fell among thorns, and as soon as the plants grew, the thorns choked them. The fourth part of the seed grew and brought forth grain—some a hundred times what had been planted, some sixty times, and some thirty times.

A little later the disciples came to Jesus, and asked him the meaning of his parable and he told them. "The seed," he said, "is the Word of God: and those by the wayside are they that have heard; then cometh the Devil, and taketh away the word from their heart, that they may not believe and be saved. That seed which fell in the shallow soil stands for those who hear gladly, and believe for a while, but who fall away quickly in time of temptation. The seed which is choked by thorns stands for the people who allow the cares and troubles of the world to make them forget God, so that they do not do his will. But the fourth part of the seed, that which fell in good ground, stands for those who are doing God's will, and who are really his children."

Jesus' story of the Sower is a story that we all can understand, even when we are only Juniors. When you go to church and hear an interesting sermon, what do you do? Do you forget what the minister has said, before the last hymn has been sung? Then you are like the seed sown in the first kind of ground. Do you say to yourself, "I'll try to do as God wants me to do this week," and then when the first little crisscross thing happens, forget all about it and say, "That's too much trouble, I won't"? Then you are like the second kind of ground—your good resolutions were scorched by temptation. Do you plan to do all sorts of good things while the minister is talking, and then think so hard about the dress that you are going to wear to Bessie's party, or the score of the football game, that you forgot all your good resolutions? Then you are like the thorny ground. But if you really carry out your good resolutions and try to be an obedient child of God, you are like the good ground in which the seed that was sown grew and produced fruit thirty- or sixty- or a hundredfold.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Be ready to listen to the words of the Bible, to the words of your parents and teachers; try to make your heart good soil, prepared for good seed.

If you make your heart and mind ready to receive the good seed, you will find that the good seed produces good fruit.

“The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.”

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Attention. We can learn God's will for us only by listening to the teachings of those who speak for him, and tell us the message of his word. Therefore:

We will have hearts and minds ready to receive the messages which God sends to us.

EXPRESSIONAL SESSION

THE CLASS PRAYER

Our Father in heaven, we want to be thy followers as Andrew and John and Peter and Philip and Nathanael were—true and faithful unto thee. We cannot hear thee speak exactly as they did, through thy Son, Jesus, but we can hear thee speak through thy Word, the Bible, and through our teachers and preachers who speak for thee. Help us to make our hearts good soil ready to receive thy word. Let us not be tempted to forget thy teachings, so that the seed is like that sown by the wayside. Let us not be so careless that the seed is like that sown in the soil without depth. Let us not be so pleasure-loving that it is choked by other things. But let our hearts be good soil, so that the good seed may produce a hundredfold. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Matthew 7:16; Psalms 119:11; 126:6; Jeremiah

32:17-19; John 15:16; Galatians 5:22, 23; 6:6-10; Ephesians 3:16-19; Colossians 1:6; I Peter 1:23; Mark 4:1-20.

HYMNS THAT MAY BE USED IN CONNECTION WITH
THE MEETING

"What Shall the Harvest Be?"

"We Plow the Fields, and Scatter."

"Almighty God, Thy Word Is Cast Like Seed Upon
the Ground."

"We Are Reapers."

"Hark! the Voice of Jesus Crying."

QUESTIONS FOR USE IN THE MEETING

1. What were the names of Jesus' first followers?
2. In what way can we be like these men?
3. In what way can we follow the example of Andrew?
4. In what way can we follow the example of Philip?
5. What do you know about farming in Palestine?
6. Tell what you can about the various kinds of soil in the parable.
7. Which kind of soil are you going to try to be?

TOPICS FOR DISCUSSION OR REPORTS

1. The Kinds of Fruit a Christian Boy or Girl Can Produce.
2. Sowing Wild Oats.
3. The Fruit of the Spirit.
4. How I Can Be a Follower of the First Disciples.
5. The Kind of Follower Jesus Wants Me to Be.
6. The Kind of Fruit Jesus Wants Christian Boys and Girls to Produce.

CHAPTER VIII
WEEK DAY SESSION
JESUS BEGINS HIS MINISTRY

John, chapter 2

MEMORY VERSE

“Whatsoever he saith unto you, do it.”—John 2:5.

THE LESSON STORY

Jesus had left the region near the Jordan, where he had been baptized, and was going toward Galilee. Probably the disciples whom he had already chosen were with him—Andrew, John, Peter, Philip, and Nathanael. On the third day he came to Cana of Galilee. It happened that there was a wedding in Cana—probably the wedding of one of Jesus’ relatives, or at least a close friend of the family, for Jesus’ mother was there, and Jesus and his disciples were asked as guests.

A wedding in Palestine is a time of great joy. The festivities last for almost a week, and there is much mirth and festivity. “On the evening of the actual marriage,” we are told, “the bride was led from her paternal home to that of her husband. First came the merry sounds of music; then they who distributed among the people wine and oil, and nuts among the children; next the bride, covered with the bridal veil, her long hair flowing, surrounded by her companions, and led by ‘the friends of the bridegroom.’ . . . All around were in festive array; some carried torches, or lamps on poles; those nearest had myrtle branches and chaplets of flowers. Everyone rose to salute the procession, or join it; and it was deemed almost a religious duty to break into praise of the beauty, the modesty, or the virtues of the bride. Arrived at her new home, she was led to her husband. Some such formula as ‘Take her according to the Law of

Moses and of Israel,' would be spoken, and bride and bridegroom crowned with garlands." Then a formal legal document was signed, and after the washing of hands and the benediction, the marriage supper began. "Entering the spacious, lofty dining room, which would be brilliantly lighted with lamps and candlesticks, the guests would be seated on couches, soft with cushions, or covered with tapestry, or seated on chairs. The bridal blessing would then be spoken and the feast would proceed, under the direction of the 'ruler of the feast.'"

But at this wedding there must have been unexpected guests—perhaps Jesus and his five disciples were among those who had not been planned for. At any rate, the supply of refreshments was exhausted. Mary seems to have known this, and she came to Jesus, saying, "They have no wine." Jesus answered her in a way that satisfied her, for she turned to the servants and said, "Whatsoever he saith unto you, do it."

There were standing near the door of the house six large waterpots of stone. The Jews were very particular about purification and washings. It was necessary for those entering the house to wash; they had to wash their hands before eating, and at many other times. Because there were many guests at the wedding there were more water jars than usual at the door, and they were unusually large. Probably the host and hostess had borrowed from their neighbors.

After Mary had spoken to the servants, Jesus told them to fill up the jars with water. They filled them to the brim. Then Jesus said, "Take the contents now, and carry it to the ruler of the feast." They obeyed him; the ruler tasted the water, but it had become wine—such good wine that he thought it better than what had been served at the beginning of the feast, when it was customary to serve the best.

The Bible tells us that this was the beginning of the signs which Jesus did in Galilee, and that his disciples believed more and more on him.

Shortly after this the time of the passover came, and Jesus went to Jerusalem for the feast. There he drove out from the Temple those who were buying and selling

in the courts, instead of worshipping, and showed by many signs that he was the Son of God. For the first time since he became a man, he declared in Jerusalem that he was God's Son.

From Jerusalem Jesus went into other parts of Judea, and then he returned to Galilee, where he performed many signs, or miracles. He preached at his home city, Nazareth, where the people rejected him, and then finally went to live in Capernaum, which was afterwards called "his own city."

HANDWORK

For this lesson look at your picture of the Temple plan, and mark the Court of the Gentiles, where the buyers and sellers whom Jesus drove out had their places. How many times that we know of had Jesus visited the Temple?

NOTEBOOK WORK

Enter the events of this lesson in your outline life of Christ.

EXPRESSIONAL ACTIVITY

Try to do willingly this week everything that you can to help in household duties. Remember that the first miracle of Jesus of which the Bible tells us was a miracle which helped in the home.

SUNDAY SESSION

THE FINAL CALL OF THE FIRST DISCIPLES

Luke 5:1-11

MEMORY VERSE

"Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

THE LESSON STORY

About a year had passed since the miracle of Jesus at Cana in Galilee; Jesus had been preaching and healing in

Judea; John the Baptist had been seized by Herod and put in prison. Jesus came from Judea to Galilee, preaching and teaching much the same message that John had given: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."

As usual, the multitudes followed him. One morning he was near the Sea of Galilee; the people were crowding around. The fishermen who had been fishing all night, without success, had pulled their boats to the shore, and were drying their nets on the beach—spreading them out, mending any torn places, seeing that they were in order for the next night's fishing.

Peter and Andrew, John and his brother James, were among the fishermen. Jesus got into Peter's boat and pushed out a little way from the shore, so that he might teach the people. When he had finished his sermon he said to Peter, "Put out into the deep, and let down your nets for a draught."

"Master, we fished all night, and caught nothing," Peter answered, "but we will do as you say."

Peter and Andrew pushed out, and let down the nets. And, to their surprise, when they pulled them up they found that the nets were so full that they were breaking! They called their partners, John and James, to come and help them. There were so many fish that the nets began to break, and both boats were filled, so that they began to sink.

Peter was astonished. He fell at Jesus' feet, for he realized again that Jesus was Lord of everything on earth and in the sea. He was frightened, and so were James and John. But Jesus calmed them. "Do not be afraid," he said. "After this you shall be fishers of men, instead of for fish. Follow me."

So the disciples said good-by to their friends. James and John said good-by to their father, Zebedee, and they followed Jesus. The disciples had been called before, but now they finally gave up their business and their daily work and went with Jesus to be with him always.

Jesus calls all of us to follow him just as he called the disciples. He wants us to talk to him in prayer; he wants to talk to us through the Bible. He wants us to be his

followers and to learn to do his will. You can choose to do this now. Don't you think it would be a good choice to make? Be his followers, try to do his will, and he will make you fishers of men.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Have you yet made the choice to serve God with your life? Have you decided to follow him?

If you decide to follow Christ, you will show it in your everyday life.

Some ways in which you can show that you are a follower of Christ are to be obedient, generous, loving, loyal, true, faithful, honest.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Right Choice. The boy or girl who has decided to follow Christ will try to make all decisions as Christ would wish. Therefore:

We will ask God to help us to choose right in all the decisions which we must make.

MEMORY WORK

Learn the following verse of Whittier's:

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow thee.

EXPRESSIONAL SESSION

THE CLASS PRAYER

O Jesus, we want to follow thee as faithfully as the first disciples did. Help us to obey thee unquestioningly, as they did. We want to do that which is right, and what thou wouldst have us do. Help us to become fishers of men, and to do thy will in every way. Amen.

VERSES FOR USE IN THE MEETING

Matthew 4:19; 13:11, 16; Luke 5:10; 22:29, 30, 32; 10:24; John 15:15; 16:27.

HYMNS THAT MAY BE USED IN CONNECTION WITH
THE MEETING

“Jesus Calls Us; O’er the Tumult.”

The hymns which were used in connection with Chapter VII.

QUESTIONS FOR USE IN THE MEETING

1. What was Jesus’ first miracle?
2. What did he do after the wedding in Cana?
3. What do you think the disciples did between this call and the first call?
4. Who were the first six disciples?
5. In what ways does Jesus call us to work that he wants us to do?
6. Can we serve Jesus just as truly as a business man, or a housekeeper, as if we were missionaries or ministers?

TOPICS FOR DISCUSSION OR REPORTS

1. Following Jesus Every Day.
2. How Boys and Girls Can Be Fishers for Men.
3. The Calling of Missionaries.
4. How We Can Help in Mission Work.
5. The Two Calls of the First Disciples.
6. Becoming a Church Member.

CHAPTER IX
WEEK DAY SESSION
THE SICK MAN FORGIVEN AND HEALED

Luke 5:17-26

MEMORY VERSE

"But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house."—Luke 5:24.

THE LESSON STORY

Jesus was teaching in Capernaum, the beautiful and prosperous city on the Sea of Galilee, where he made his home after he left Nazareth—the city which is known in the Bible as "his own city."

Capernaum to-day is just a pile of ruins, probably the place known as Tell Hum. It was on the northwestern shore of the sea. (Look it up on the map. Remember that this was Jesus' chosen home.)

Capernaum was noted for a famous synagogue, which had been built by a Roman centurion who had come to believe in the true God. He was what was known as a "God-fearer." Luke 7:5. Because he loved God truly he built this synagogue as a memorial, and it is said to have been the largest synagogue in Palestine. It was built of fine white limestone, and was seventy-nine feet long by fifty-nine feet wide. The central room, authorities tell us, was surrounded on three sides by a colonnade. The aisles had two stories. Most of the bases of the columns are still in place. They were elaborately ornamented with foliage and geometrical figures. At the north side there was a triple doorway. Explorers before the Great War excavated the site of this synagogue, and tried to rebuild it. It is hoped that some time they will

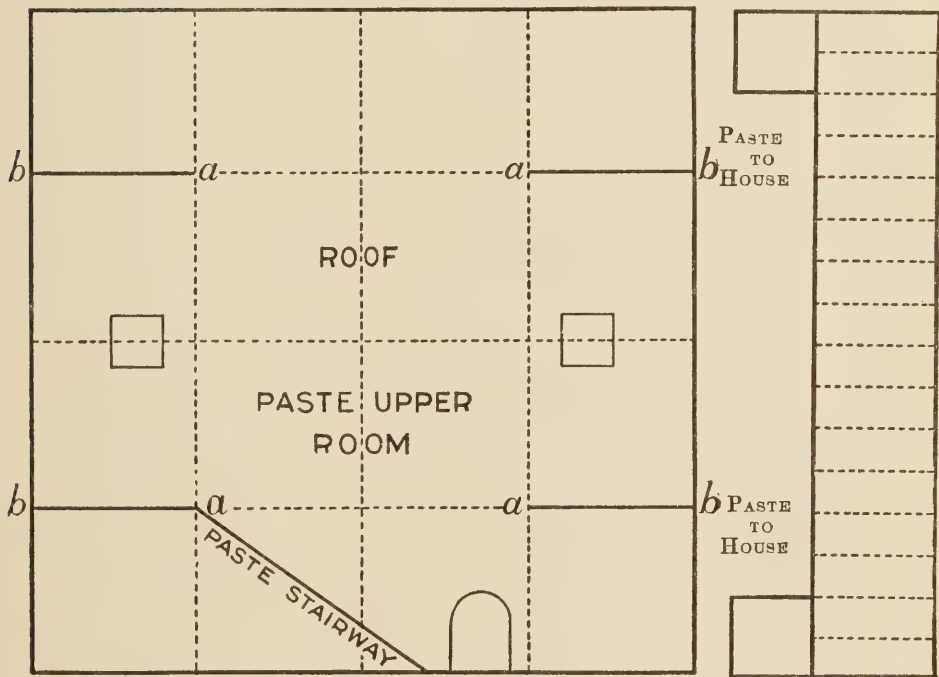
be able to do this. Then, some critics think, we shall have a building—the only building in the world—in which Christ actually stood. Other people, however, think that this synagogue was built upon the ruins of the synagogue of Christ's day.

Jesus probably had no house of his own in Capernaum, for we know that he said that the Son of Man had no

A PAPER MODEL OF A HOUSE OF PALESTINE

A SQUARE WHITE HOUSE

AN OUTSIDE STAIRWAY



FOR THE MAIN HOUSE: Fold an eight-inch square of paper into sixteen squares. The dotted lines indicate the folds. Cut along the lines a-b, and fold and paste to make the main portion of the flat-topped house.

FOR THE OUTSIDE STAIRWAY: Fold into steps as indicated a narrow strip of paper, fasten it to the roof and let it drop to the ground.

DOORS AND WINDOWS: Cut where indicated on the diagram.

FOR THE PARAPET: Paste strips of paper as shown on the picture.

place to lay his head. He may have stayed in the house of Peter, who, we know, was married and had a home in Capernaum where Jesus was entertained. We know that one evening Jesus cured Peter's wife's mother, who was sick with a fever. Luke 4:38, 39.

Jesus was preaching in a house at the time of our lesson for to-day. Crowds from all parts of Palestine had gathered to hear him—those attracted by his miracles, those who came to criticize, and those who truly believed that he was the Messiah. The house was one of the kind found commonly in Palestine, a small, white, flat-roofed building. The roofs of the houses in the East, you know, are often very flimsy structures, not built as we build our roofs, but made of tiles and brush, which are covered with earth. Even to-day one of the daily duties of the man in a Syrian household is to "roll the roof," that is, to keep the earth packed solid and firm, so that a sudden rain will not leak through into the house. The roof is often reached by an outside stairway, and is usually one of the pleasantest parts of the house.

The news of Jesus' miracles had spread far and wide. There was in Capernaum a man who was paralyzed. He had not been able to walk for a long time. This man had not been a good man; he had been a sinner; but there must have been something good about him, for he had true friends. Four of these friends decided to take the poor, palsied man to Jesus, to see if the great Worker of miracles could cure him. They had probably seen some of the things that Jesus had done. They must have believed in him.

The paralyzed man could not move by himself. He had to be carried from place to place on his bed, which was a sort of mattress, for in Palestine the people do not have beds as we do, but only woven rugs, which they roll up and put out of the way during the day. The four friends took up the mattress by the corners; they carried the sick man toward Peter's house.

But the crowd around the house was great. They could not get through. At first they almost gave up. Then some one—perhaps it was the palsied man himself—thought of a plan. "We will go up the outside stairway

to the roof," they decided. "Then we will make a hole through the roof, and let down our friend into the room where Jesus is. We want to try in every way to reach the great Teacher, for we are sure that he can cure our friend." And the man himself was sure that Jesus could cure him.

They did as they had planned. It must have been hard to carry the poor invalid in his mat bed up the narrow stairs, and he must have suffered greatly. But in some way they managed it. Then they tore away the earth covering from the roof; they raised some of the tiles, and made a large hole.

The people in the room below were listening earnestly to Jesus. Some of them believed him; others were there to criticize; but they were all so interested that they did not notice what was going on above them. Suddenly they were startled by a noise above their heads. Bits of earth and tile fell. There was something coming down on top of them! They pushed back, and suddenly saw that it was a mattress bed, with a man on it, let down through a hole in the roof, by ropes fastened to the four corners. They must have been startled.

Jesus saw the faith of the man and of his friends. He knew what they wanted. But he did not say at once to the man, "Be cured." He said something entirely different, for he knew what the man needed most. He knew that his sins were a more serious disease than the palsy was, and he said, "Man, thy sins are forgiven thee."

Do you think that the man was disappointed? Do you think that his friends were? I think that they were astonished, but I think, too, that they just waited to see what was going to happen next. It was the critical scribes and Pharisees who objected.

"No one can forgive sins except God," they said. "This man speaks wickedly, pretending to be God." They were not willing to acknowledge that Jesus was the Messiah.

Jesus knew what they were thinking. He turned to them. "Why do you reason in this way?" he said. "Is it easier to say, Thy sins are forgiven thee, or, Arise and walk? But that you may understand that I have power

both to forgive sins and to heal diseases," he said to the man with the palsy, "Arise, and take up thy couch, and go unto thy house."

The palsied man immediately obeyed. He rose up before them, and took up his bed, and went home, glorifying God.

Amazement filled the hearts and the minds of all those who saw. They glorified God with fear and reverence, saying, "We have seen strange things to-day." Jesus had power to heal diseases and to forgive sin. To some people the power to heal disease seemed greater than the power to forgive sin. But really Jesus did the greater thing first; sin is worse than illness, and to be able to forgive sins is greater than to cure the palsy.

HANDWORK

Make a model of an Oriental house, such as you made with Chapter V, or according to the directions given with the picture on page 73.

NOTEBOOK WORK

Enter this lesson in your outline life of Christ. Enter also the fact that the first opposition to Christ had begun to show itself.

EXPRESSIONAL ACTIVITY

Try to help some one who is ill and helpless. Perhaps you can read to grandmother or to grandfather who does not see very well, or go on an errand for some one who is lame. Your class might raise enough money to buy a crutch or a brace for some boy or girl who has had the infantile paralysis.

SUNDAY SESSION

THE PARABLE OF THE PRODIGAL SON

Luke 15:11-24

MEMORY VERSE

"I will arise and go to my father, and will say unto

him, Father, I have sinned against heaven, and in thy sight.”—Luke 15:18.

THE LESSON STORY

Far, far away in an Eastern country, in the days of long ago, there was a father, with two sons. The father was rich. He had a beautiful estate and many servants who waited on him and the two boys, and provided them with everything that their hearts could wish. They had the most beautiful home and the best food that money could buy. It seemed as if they had everything.

But something happened that often happens when people seem to have everything. The boys were spoiled. The younger boy particularly became fond of having his own way. He didn't like it when his father tried to direct him even the least little bit. He frowned and sulked when he was asked to do anything for anyone else. In fact, he was just like many boys are to-day—he thought that he could manage things much better than his father could do, and he wanted to try.

So, one day, he went to his father. “Father,” he said, “I'm tired of it here at home. I wish that you'd give me the money that you expect to give me when you die. I think that I'm old enough to manage things for myself, and I want to try.”

“But, my boy,” the father said, “you don't know anything about business. You'll just get into trouble.”

But the young man persisted and finally the father gave him his share of the estate, and he started out to have what he called “a good time.” He went far away from home, to places where he had always thought that he wanted to go. He went to the most expensive inns. He made many acquaintances. And because he had always had everything he wanted himself, he was very generous with his money. He spent it right and left, and so had many people around him who flattered him, and told him what a fine young fellow he was.

At last, however, his money began to grow scarce. He suddenly realized that he did not have much left, and that he would soon be without any at all. What should he do?

He went to his friends and tried to borrow from them. But they laughed at him, and refused to lend it. "Why should we lend anything to you?" the first man he asked said. "We'd never get paid back. You are a waster and a spendthrift." They all seemed to feel very much the same way. They were "fair-weather friends."

To make matters worse, there was a crop failure in the country, and a famine, so that even those who had plenty of money had difficulty in getting food. The young man, without money and without friends, was almost starving. He got a job as a swineherd, that is, taking care of the pigs belonging to a man who lived in the region. He was so poorly paid and fed that he would have been glad to eat the husks that were given to the swine.

One day he sat out in the fields watching the pigs. He was utterly miserable. He was hungry and heartsore. He thought of how lovely it was at home, where there had always been plenty to eat and plenty of servants to wait upon him—where his father treated even the youngest and most humble servant so much better than he was treated here. Suddenly he realized how foolish he was. He would go home and ask his father to forgive him and give him a position of some sort. He was truly sorry for the way in which he had acted. He knew now how foolish and wicked he had been.

In the meantime the father was not happy either. He had grieved greatly because his youngest son had acted in such a way. He was anxious about the boy, for he loved him very dearly. Day after day he hoped for a message. Every chance he got he would go down to the highway leading to the great city, and look up and down the road, hoping to see the boy come back. One day as he looked he saw a poor, ragged figure coming down the road. It did not look a bit like the young horseman who had ridden so gayly away a few months before. But the father recognized his son, even when he was far off. He rushed out to meet him, and embraced him and kissed him.

"Father, I have sinned against heaven, and in thy sight," the young man began. "I am no more worthy to be called thy son." He did not have a chance to ask for

a position. No, his father was too glad to see him. He called his servants, and had a new garment brought, the very best in the house. He sent for the ring which was the sign of honor, and a new pair of shoes. He ordered a great feast prepared, and told all his people to take a holiday. He loved his son, and was glad to have him come home, even though he came in rags and in poverty.

Jesus told this story of the Prodigal Son to a group of men who had come to hear him preach and teach. Among them were those who were there not to learn but to criticize what he said. The story was another parable, that is, a story with a meaning. By the loving father, Jesus meant to represent God, who is the loving Father of all the people in the world. He gives us the beautiful earth in which we live, where everything is ready for our use. He gives all sorts of good gifts, and has made us with brains and hands and feet, with which to think and to work and to play—good servants to do our will. He loves us and wants us to have every blessing. In return he asks from us our love and devotion. Yet men are often dissatisfied with what God has given them. They forget him and neglect him. They want to follow their own desires and wishes. They are like the Prodigal Son in wanting their own way. But if they are like the Prodigal Son also, in being sorry when they find that they are wrong, and returning to the loving Father with repentant hearts, they will find that he is always glad to receive them, always ready to forget the evil that they have done.

Perhaps you Juniors have not yet forgotten and neglected God so completely as the Prodigal Son did. Of course you have forgotten him sometimes, and have done wrong; but if you have been sorry and have confessed your wrongdoings, you have felt that God has forgiven you just as your father or your mother forgive you when you have done wrong and are sorry. Don't you think that it is much better not to be like the Prodigal Son—to try not to neglect God's wishes and his love? The people of Israel were God's children. They were not willing to obey him, and would not acknowledge Jesus as the Messiah whom he had promised to them; they did not come

back to him and confess their sins, as the Prodigal Son did. We want the people of our country to be God's children. We want to love him and care for him, and not to become dissatisfied with his will for us. But if we do sin, we will always remember that he is our loving Father, who will forgive those who are truly sorry for their sins, and who try to do right.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

God loves his children in the world just as the father in the parable loved his son. He gives us many great and wonderful gifts. We should enjoy God's gifts in every way, his gifts of life and brain, of hands and feet, and try to use them in his service, as he would have us do.

We should try to do as God wants us to do. His plans for us are best, and if sometimes we have to give up our own way, we should do it pleasantly and willingly. God's ways for us are best.

Having one's own way too much is not always the best thing in the world. Sometimes older people know better what is good for you than you yourself know.

Are you ever friends with people just for what you can get out of them? Then you are not true friends. You are like the false friends of the Prodigal Son.

Try to be friends with people for what they are, and not for what they give you.

If you have done wrong, confess your wrongdoing and God will forgive you.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Forgiveness. God is a loving Father, ready and willing to forgive those who are sorry for their wrongdoing. Therefore:

We will ask God to help us to keep from sin, but if, on account of the perversity of our hearts, we do sin, we will confess our wrongdoing to God, and ask him for forgiveness.

EXPRESSIONAL SESSION

THE CLASS PRAYER

Our Father, who art in heaven, we know that thou art like the father in the parable of the Prodigal Son. Thou are even more loving and forgiving. We know that thou art always ready and willing to forgive those who are truly sorry for sin. Keep us from wrongdoing, from following too much the devices and desires of our own hearts, of being too sure that we know best. Give us true faith in thee, and love for thee and for Jesus, our Saviour. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Psalms 46; 121; Matthew 5:7; 7:11; John 15:8, 10; Hebrews 11:1; James 2:26; I John 1:9.

HYMNS THAT MAY BE USED IN CONNECTION WITH
THE MEETING

"Dear Lord and Father of Mankind, Forgive Our Foolish Ways."

"Our God, Our Help in Ages Past."

"God Is Love; His Mercy Brightens."

"Father, Hear the Prayer We Offer."

"Rejoice, Ye Pure in Heart."

"Faith of Our Fathers! Living Still."

"Come, My Soul, Thou Must Be Waking."

"Oh, Where Is My Wandering Boy To-Night?"

QUESTIONS FOR USE IN THE MEETING

1. How did the paralytic and his friends show faith in Jesus?

2. Describe an Oriental house.

3. If we love Jesus, how can we show our love?

4. Explain what Jesus meant to teach by the parable of the Prodigal Son.

5. We have all followed too much the devices and desires of our own hearts, as did the Prodigal Son. What should we do, if we know this and are sorry?

TOPICS FOR DISCUSSION OR REPORTS

1. The Pharisees Seemed to Think That It Was Harder to Cure Disease than to Forgive Sin. What Do You Think About It?

2. There Were Three Groups of People Listening to Jesus at the Time When He Healed the Paralytic—Those Who Believed, Those Who Did Not Yet Believe, but Were Willing to Be Convinced, Those Who Came to Criticize. When You Hear a Sermon You Belong to One of These Groups. To Which Do You Belong?

3. How Can Junior Boys and Girls Show Their Faith?

4. God's Love for the People of the World Is Greater Than That of the Father in the Parable. How Did He Show This? John 3:16.

CHAPTER X
WEEK DAY SESSION
THE FRIEND OF THE FRIENDLESS

Luke 7:36-50

MEMORY VERSE

“And he said unto the woman, Thy faith hath saved thee; go in peace.”—Luke 7:50.

THE LESSON STORY

Eastern customs and Eastern manners are very different from those which we know. How would you like to walk over hot, dusty roads, without any shoes or stockings, but with just sandals upon your feet? You would be very glad, I know, when you had reached the place to which you were going to have a servant take off your sandals and pour cool water from the jar at the door over your feet. You would be glad to wash your hands. Often in Jesus' day a sweet-smelling oil was poured on the head.



Another thing that would have seemed queer to us could we be in the Palestine of Jesus' day, would be the way in

which people ate. The tables were usually three-sided, as you can see in your picture. The people who ate, reclined, or lay, on the left elbow, on low couches placed at the sides of the table, their heads toward the table, their feet away from it. After the guests were in their places, some one gave thanks in a loud voice, for all, and the rest of the company said "Amen." The benediction, which was said at the beginning and at the end of the meal, was prescribed by the Law of the Jews: "And thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee." Deuteronomy 8:10.

The meal itself would have seemed queer to us. Everyone had a flat, thin slice of bread, which could easily be rolled up and used to convey food to the mouth, for there is no mention in the Bible of forks and spoons, though knives are mentioned in Proverbs 23:2, and in other places. The meat was served in small pieces, and the head of the family gave each person his share, on his round piece of bread. The sauce, or the broth, was served in a separate dish, and each person dipped his bread into this, to moisten it.

Jesus was being entertained at the house of Simon the Pharisee. There are many Simons in the Bible, for it is the most common name in Palestine, and we really know nothing about this Simon except what the Bible tells us. By this time the fame of Jesus had spread far and wide and it was the natural thing for Simon to invite the new Teacher to his house, in order to hear him. But he was careless in his greeting. He thought that he was condescending greatly to invite the Carpenter to his house. Jesus and his disciples had been walking along the dusty road, but there was no servant at the door to pour water on their hands and feet, and to wash the dust from them. There was no one to pour oil on their heads. The host did not greet Jesus with a kiss as he would have greeted an honored guest.

The room where the feast was held was probably separated from the entrance court of the house only by a curtain. Simon liked to "show off." He allowed people to come and go in the room where he was entertaining, for it pleased him to have everyone know that he was a generous host, and that he was interested in everything that was going on. In fact, this was a custom among the proud Pharisees—they

liked to have others come and go, and to see what they were doing.

The feast began. The bread and meat were served and Jesus was probably talking. Suddenly a woman slipped through the curtains into the room—a woman with her hair unbound, which was a sign that she was a sinner. Around her neck was a flask of precious ointment. Somewhere, before this, she had heard Jesus preach. Perhaps she had heard him give the message which the Bible tells us he gave, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” She believed that he could do this, and she was truly sorry for her sins. She wanted to hear more of his teaching.

She slipped quietly into the room and stood behind Jesus. As she listened to him tears fell from her eyes upon his feet. She stooped and wiped away the tears with her long hair. Then suddenly she broke the cruse of ointment and poured the contents on his feet. She wanted to give her richest possession to Jesus.

Simon thought he was very cunning. “If this man were really a prophet,” he said to himself, “he would have known that this woman is a sinner. He would not have let her come near him.”

Jesus knew what Simon was thinking. He spoke to the Pharisee courteously, “Simon, I have something to say unto thee.” When Simon showed that he was listening Jesus told a story.

“Once upon a time there were two men who owed money,” he said. “One man owed fifty shillings; the other man owed ten times as much; neither of them could pay; but the man to whom they owed the debts was kind. He forgave them both. Which of these two, then,” Jesus asked, “should love him most?”

“The man who had owed the most,” Simon answered, “would certainly love him the most, and be most thankful.”

“You are right,” Jesus said. Then he continued: “When I came into your house you gave me no water for my feet, you did not kiss me, and you did not anoint my head. This woman has done all these things. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.”

Then he turned to the woman and said much the same words that he had said to the paralytic man: "Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace." And this time, as before, all the people wondered that he said that he could forgive sins. Even then many of those who heard would not acknowledge that he was the Messiah; probably Simon was one of those who would not believe, who went on in their own stubborn way. But the woman went away with peace in her heart. She knew that Jesus was the Messiah, and that he had forgiven her sins.

HANDWORK

Make a model of an Eastern table and the seats around it, following the picture. Three strips of cardboard, each folded in thirds, may be placed at right angles in a U-shaped figure. Strips not quite so high may be used as couches.

NOTEBOOK WORK

Enter this lesson in your outline life of Christ. An alabaster cruse may be drawn in your notebook as an illustration of this lesson. Look up the word "alabaster" in a dictionary and write the definition in your notebook, under the picture. Then add the fact that the cruse and the contents were valuable—probably the most valuable thing that the woman owned. She gave to Jesus her most valuable possession.

EXPRESSIONAL ACTIVITY

Have you something that you value very much that you could give up to show that you love Jesus? Perhaps there is some bad habit that you can give up for his sake. Perhaps there is a selfish desire for your own way, or a habit of laziness, or of untruthfulness.

MEMORY WORK

Learn the words of the following poem:

"I've found a Friend; oh, such a Friend,
So kind and true and tender!
So wise a Counselor and Guide,
So mighty a Defender!"

SUNDAY SESSION

THE STORY OF THE GOOD SAMARITAN

Luke 10:25-37

MEMORY VERSE

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

THE LESSON STORY

"I wish you were not going home alone, Jonathan," said Joseph, as his brother from Jericho packed up his saddlebags and prepared his little animal for a return trip from Jerusalem. "There are so many robbers along the way, and it is much better to travel in a company."

"But there doesn't seem to be any party going in my direction," said Jonathan, "and I must be home by day after tomorrow, for I promised Anna and the children, and they will worry if I do not come."

The road between Jerusalem and Jericho was very lonely. It went up, up, up, between steep rocks, behind which robbers used to hide. They would rush out on travelers passing by, and attack and rob them. Everyone who went over the road was afraid. He knew that he was helpless if a robber band attacked him, when he was alone, so it was very brave of Simon to start out alone over the road from Jerusalem to Jericho.

He said good-by to his brother, and went on his way. His donkey was loaded with the goods that he had purchased in the great city for his shop, and with gifts for his wife and children. As he rode along, the way grew more and more lonely. Suddenly he heard a shout, and a number of men leaped out from behind a great rock, and attacked him, beating him, taking all his purchases, and even many of his clothes. They left the poor man unconscious and helpless by the side of the road.

As he lay there a priest passed by. He saw what had happened and looked at the man. He was frightened—

afraid lest the robbers should attack him, also. He said to himself: "Poor man! he's probably dead. It won't do any good for me to be killed, too. I'll hurry on."

Not long after this a Levite passed on his way up to Jericho. He, too, saw the injured man, and he, also, passed by without giving any aid.

And then a third man passed. This man was a Samaritan—one of those people who were descendants of the foreigners whom the Babylonians had brought to Samaria at the time of the Captivity of the Israelites. The Jews and the Samaritans hated one another. They would even go out of their way to injure one another. But this Samaritan had a kind heart. He stopped and looked at the poor man. When he saw how badly he was hurt he tried to help him. He washed out the wounds with oil and wine; he bound them up; he set poor Jonathan on his donkey, and, holding him on as comfortably as possible, took him to the nearest inn.

"Help this man in every way," he said to the innkeeper. "Here is some money. If you need to use more, I will repay it the next time I come this way."

* * * * *

Jesus told a story something like this one day to a group of men who wanted to criticize his teachings. One of these men was a lawyer. He was trying, or testing Jesus. He asked Jesus a question which many people before that time and since have asked, "What shall I do to inherit eternal life?" Jesus answered with another question, "What is written in the law? how readest thou?" The lawyer, forced to answer his own inquiry, quoted from the Scripture, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The lawyer, "desiring to justify himself," asked another question, "And who is my neighbor?" Then Jesus told the story of the Good Samaritan, showing that neighbors are not always those who live closest to us, not even those of our own nation, but those who are in need of our love and kindness. For certainly we shall agree that the man whom we call "The Good Samaritan" was more a neighbor to the

poor traveler who had been attacked by robbers, than were the priest and the Levite who passed by without helping him.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Your neighbors are not only those who live next door to you, but those who live far away. You may not be able to know them personally, as you know the man who lives in the next house, but you can try to help them by helping the missionaries who go from home to a foreign land.

A stranger always needs a friend and neighbor, even if he does not seem to you to need help as the injured traveler in the story of the Good Samaritan needed it. Try to do a neighborly act each day this week, to a person living near you, and to a stranger.

If there is a foreign child in your school, you may be sure that he needs a neighbor. If he does not understand English very well, perhaps you can help him with his lessons.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Teamwork. Jesus tells us that we should do unto others as we should have them do unto us. We call this "The Golden Rule." Therefore:

We will endeavor to treat others always in the right way, and work with them, not against them.

MEMORY WORK

Learn the Golden Rule. Matthew 7:12.

EXPRESSIONAL SESSION

THE CLASS PRAYER

Our Father in heaven, we want to give to Jesus our very best gifts, as the woman in the story did. We want to treat others as he would have us do, as the Good Samaritan treated the wounded man. Let us not pass by when others need us. May we help them in every way, giving up our own wills when it is best. We ask for Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Leviticus 19:18; Deuteronomy 6:5; Mark 12:33; John 13:34, 35; 14:15; 15:12; Romans 13:8-10; I Corinthians, chapter 13; John 3:16; I John 3:16.

HYMNS THAT MAY BE USED IN CONNECTION WITH
THE MEETING

"My Faith Looks Up to Thee."

"Whiter Than Snow."

"I've Found a Friend."

"There's No Love."

"Tell Me the Old, Old Story."

"I Hear Thy Welcome Voice."

QUESTIONS FOR USE IN THE MEETING

1. What are some best gifts that Junior boys and girls may give to Jesus?
2. Are Junior boys and girls ever like Simon, the Pharisee? How?
3. Are we careless and indifferent toward Jesus if we are careless and indifferent toward the Church?
4. Who are our neighbors?
5. Have you other neighbors besides the people who live next door to you? Who are they?
6. Do railroads and telegraphs and the wireless make you feel more like neighbors to all the people of the world?
7. Do you ever feel that a boy in India is a neighbor? What should you do about it?

TOPICS FOR DISCUSSION OR REPORTS

1. How Junior Boys and Girls May Show Their Love for Jesus.
2. How Junior Boys and Girls Can Keep from Being Like Simon the Pharisee.
3. How to Show Neighborliness.
4. How Modern Inventions Have Made the World More of a Neighborhood.
5. Has the Great War Made the World More Neighborly?

CHAPTER XI
WEEK DAY SESSION
A DAY IN THE LIFE OF JESUS

Matthew 14:13-33; John 6:1-21

MEMORY VERSE

“And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?”—Matthew 8:27.

THE LESSON STORY

John the Baptist had been put in prison by wicked King Herod, because he had dared to rebuke the monarch for his sin. The place of his imprisonment was a grim fortress on the shore of the Dead Sea, called Machærus—one of Herod's many prisons.

John the Baptist had criticized the latest of Herod's many marriages. He had married his brother's wife, Herodias, a marriage which was illegal. Herodias was a scheming, cruel woman. She had a daughter who was equally wicked; her name was Salome. One day Salome danced before King Herod. He was pleased with her dancing, and promised to do for her anything she asked.

Salome's mother knew what she wanted, and it did not take long for her to tell Salome what to ask for. She asked for the head of the preacher, John the Baptist. Though Herod hesitated, he kept his promise, and so John the Forerunner met his death.

John had been a great man. He had done his duty; he had foretold the Messiah as God had planned. But his fate was cruel, and he died because of the anger of a scheming and wicked woman.

John died in A. D. 29. At this time Jesus was in Galilee, preaching and teaching. John's disciples buried their master. Then they took the next step. They came to Jesus and told him their trouble.

Just about this time, too, some of the disciples whom Jesus had sent out to preach and to teach came back. Jesus wanted to talk with them, and he wanted, too, to be alone, for he knew that his own days of trial and death were soon coming.

"Let us take a boat and sail to a quiet place where we can be alone," he said to the disciples. The boat was a little fishing boat. The disciples obeyed Jesus and the party started out.

But Jesus had won too great popularity to be able to get away from the people. It was about passover time, and there were great crowds going to Jerusalem. They had heard of Jesus' fame and they wanted to hear him. The Sea of Galilee is not very large, and as the boat sailed away the people on the shore could see it. They followed along the beach and found that the boat was never completely out of sight. So it happened that when Jesus, in the little fishing boat, reached his destination, he found the people there before him, five thousand men, besides the women and children, lame and halt and blind, all those whom he wanted so much to help. He gave up his desire to rest and turned to the work of teaching and healing.

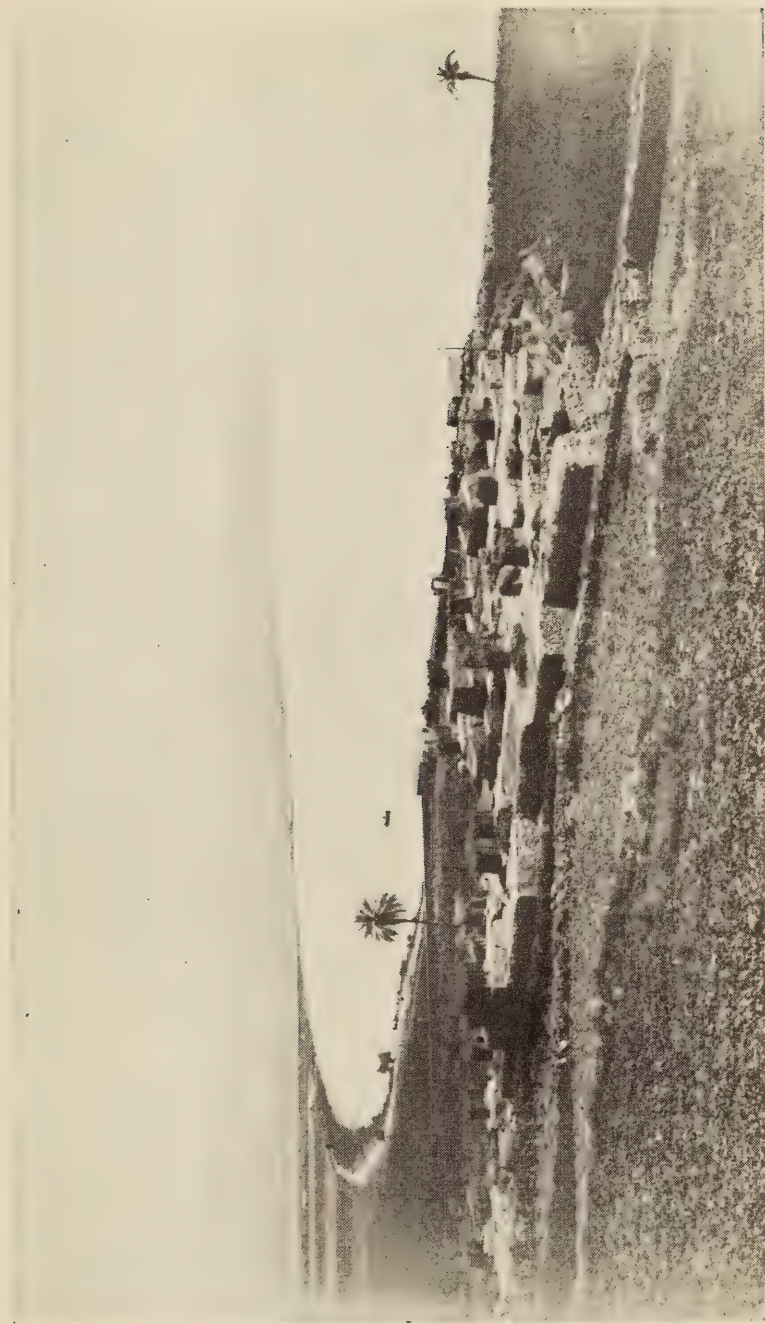
The Bible tells us that the place of this lesson was a "desert place," and those who know the geography of Palestine think that it was the Plain of Butaiha, a flat plain edging down to the Sea of Galilee. It is not desert as we use the word, for it is covered with grass and flowers, but there are no houses, and this is what "desert" means here.

Jesus preached and taught and healed. The people were so interested that, before they knew it, it was late in the day. They were far away from their homes, and there were no villages near by in which they might buy food.

Philip acted as a sort of steward for the disciples, though Judas was the treasurer. Besides, he lived in the neighborhood, and would probably know where supplies might be obtained.

"Where can we get bread for all these people?" Jesus asked Philip. He himself knew, but he asked in order to test his disciples.

Philip was troubled. "Two hundred shillings' worth of bread is not sufficient for them," he said, "that everyone



THE SEA OF GALILEE AND BETHSAIDA—W. H. BURHANS

may take a little." (Two hundred shillings, in its purchasing power, would be as much as two hundred dollars in our day, and Philip knew that the disciples had nothing like this sum.)

The other disciples were troubled, too. By this time they had all gathered around. "Send the multitude away," they urged. "Let them go to the nearest villages and get food for themselves."

"They need not go away," Jesus told his followers. "Give ye them to eat."

"Why, how can we do that?" asked the disciples. "We have neither food nor money."

"How much food is there in the company?" asked Jesus. "Go and see."

The disciples scattered, to ask if anyone had food. Pretty soon Andrew came back.

"There is a boy here with five loaves and two small fishes," said he. "But what are they among so many?"

"Bring the food to me," said Jesus, "and make the people sit down."

The disciples must have been surprised. The "loaves" of bread were only what we should call large crackers; the fish were probably something like sardines. They certainly did not look like enough to feed the great crowd of people who were waiting, hungry and tired. Perhaps they were just one boy's supper. The disciples told the people to sit down, as Jesus had directed. They obeyed and arranged themselves in groups on the grass, their bright-colored clothes making them look like a many-colored flower garden. Then the disciples went back to Jesus. He lifted up his eyes to heaven and spoke a blessing. Then he broke the loaves and divided the fish. He gave some to each disciple. They took what they had to the first row of people. There was enough for the first group—there was enough for the second—the third—plenty for five thousand men, besides the women and children. And they all had enough and more than enough, for when the disciples gathered up the fragments, there were twelve baskets full—the large baskets which they carried with them, to contain their supplies. Once more Jesus had shown his power. This time he multiplied a few loaves and fishes till they became enough to feed

thousands of people. He showed that he was Master of nature as well as of men.

Of course the result of the miracle was what we should expect. The people and the disciples clamored that they wanted Jesus to be their King. They felt that One who could supply their wants as he did was the Master whom they needed. They thought that by a word he could conquer their Roman rulers and become King.

But Jesus knew that this was not what God wished. He knew that he was not to be that kind of King. He sent the people away. The disciples, too, he sent to Capernaum across the end of the lake in the boat, while he himself withdrew to a quiet place where he could pray to his Father in heaven.

The disciples must have been awed and reverent on account of Jesus' miracle. They sailed quietly across the lake, talking of what they had seen Jesus do that day.

The Sea of Galilee, as you know, is surrounded by high hills. Often a gust of wind will arise and, blowing between the hills, will cause a squall, or sudden storm, that makes the quiet water rough and dangerous in a moment. As the disciples sailed along this evening after the miracle of the feeding of the five thousand, such a squall arose. In a moment the disciples seemed to be in great danger. They hauled in the sail; they made fast the tackle and tried to row to a place of safety. Could they make shore, they wondered? They rowed on and on, for twenty-five or thirty furlongs, three or four miles, but the wind was contrary, and they could not make shore.

The fourth watch—early morning—came. Still they were struggling, and although they were experienced seamen, they had almost given up hope.

Suddenly a figure appeared, walking toward the boat.

"It is a ghost," called out the disciples, more terrified than ever. But immediately the voice of Jesus came to them across the water, "Be of good cheer; it is I; be not afraid."

They must have been relieved of their fear, for they knew how great Jesus' power was. Peter, as usual, was quick to speak. "If it is you, Lord," he said, "bid me come to you on the water."

"Come," said Jesus.

Peter stepped bravely out of the boat. He started to walk

toward Jesus, but when he saw how great the waves were, he suddenly became terrified. He lost faith, and called out, "Lord, save me."

Jesus stretched out his hand. He took hold of Peter. "Why did you doubt?" he said. "You had too little faith." Then he and Peter entered the boat. The wind stopped blowing. The storm was over.

Jesus had given one more proof that he was the Son of God. The disciples knew it. They fell at his feet and worshiped him, saying, "Of a truth thou art the Son of God."

HANDWORK

Try to make a small boat something like that which the disciples used on the Sea of Galilee.

DIRECTIONS FOR A PAPER BOAT

Take a piece of paper 4 by 5½ inches, and fold crosswise. Holding the open edges toward you, turn the two upper corners to the center, and fold back the lower edges, making a soldier's hat. Fold back the points at each side, making a triangle. Take one of these points in each hand, and put together, forming a square. Fold back the points again, forming a triangle. Take the middle of the sides between the fingers and pull, forming a square with a slit from top to bottom. Take hold of the upper corners of the outside of the slit, and pull out, forming a boat.

Take a three-cornered piece of paper for a sail, something like that which is called a "leg-of-mutton" sail. Use a toothpick for a mast, or if your boat is larger, any suitable piece of wood. Set up the sail in the forepart of the boat.

NOTEBOOK WORK

Put the events of this lesson in your notebook life of Christ. If you have a Bible with references, find out in what other places in the Bible besides those given in our lesson material the story of this lesson is told. It is the only miracle given in all four Gospels. Find the references and put them in your notebook.

EXPRESSIONAL ACTIVITY

Don't you think that in connection with this lesson it would please Jesus if you helped to feed some of his children who do not have enough to eat? Can you share some of your school lunch with some other pupil who does not have enough? Perhaps your class can give money toward feeding children in our own country, or in other lands, who do not have good, nourishing food.

MEMORY WORK

Learn the hymn, "Break Thou the Bread of Life."

SUNDAY SESSION

THE STORY OF THE WISE AND THE FOOLISH VIRGINS

Matthew 25:1-13

MEMORY VERSE

"And what I say unto you I say unto all, Watch."—Mark 13:37.

THE LESSON STORY

"Joseph is long in coming, Ruth. I wonder what has delayed the procession." And Esther yawned, as she roused from the nap which she had been taking, while she and nine other maidens were waiting for the bridal procession of their friends, Joseph and Elisabeth.

"It is hard to tell, Esther. Perhaps there was some trouble in preparing the feast. Perhaps some of his friends who were coming from a distance have not yet arrived."

It was the custom in Palestine for the bridegroom to go to the bride's house for her, and to escort her, with a procession of friends, to her new home. She would wait for him, in her father's house, dressed in her bridal dress, adorned with all her jewels.

The friends of both the bride and the groom would wait till the procession passed, and then they would join it, lighting the way of the bridal couple through the dark streets with their lamps and torches. The lamps of the East are small, holding only enough oil to last about two hours, and so have to be filled frequently.

Slowly the minutes passed. Esther and Ruth and their friends dozed. At last Ruth spoke. "They certainly are slow in coming. The oil in my lamp is getting low. It ought to be filled again." And she anxiously shook the little hand lamp which she carried.

"You have plenty of oil, haven't you?" asked Esther. "I went to the merchant, and bought extra before we came out to wait."

"I couldn't seem to get ready in time, Esther. I didn't have a chance to get extra oil. Can you give me some of yours?"

"I'm sorry, but Joseph is so late, Ruth, that I have just enough for myself. Perhaps you can borrow some from Salome or from Joanna."

But Salome didn't have any oil at all, and Joanna had enough only for herself.

"I suppose we'll have to go to the oil merchant," said Ruth at last. "My lamp has gone out, and we can't insult Joseph and Elisabeth by meeting them without burning lamps. That would be the sign of a funeral—not of a wedding."

And so Ruth and Salome and three of the other maidens started to the oil merchant's, while Esther and Joanna and the three others who had oil for themselves, waited for the procession.

While the foolish, careless maidens were gone, the bridegroom came. Those who were ready joined the procession and went into the house.

"All the guests are here, Simon," said Joseph to his servant. "Shut the door, lest robbers try to get in and disturb our feast. The streets are dark, and we want to rejoice in peace."

And so the door was shut. Ruth and Salome and the other foolish virgins were shut out. They could not get in.

They had lost the chance to go to the feast, because they had been careless.

* * * * *

Like this was a story Jesus told to the disciples. The first miracle of Jesus about which we read in the Bible was the miracle at the wedding of Cana in Galilee, when he turned water into wine. Now, toward the end of his ministry he told this story about a wedding—the story which we call “The Parable of the Wise and the Foolish Virgins.”

Jesus knew that his disciples needed to be taught the lesson of the parable—the lesson of watchfulness. “Watch therefore,” he said to them as he finished the story, “for ye know not the day nor the hour”—that is, they were to be prepared for whatever might come. And to be prepared, they must do their duty every day, must always do their very best. Then they would be ready, whatever happened.

And that lesson is as good for people to-day as it was for the disciples in the days of Christ. It is a lesson for everyday life. If you are not ready, you will miss many good things that you might have enjoyed. Perhaps you have thought that you had no chance on the ball team, and neglected to practice—and then, when you might have played because John and Henry and Peter were ill or away, you weren’t in good enough practice to play. Perhaps you might have gone on the automobile ride that you were unexpectedly invited to take, if you hadn’t had to “cram” for an examination. You will find that it pays to be ready always.

But when we come to think of Jesus and the Church, it is wiser even than in everyday matters to watch, and to be ready. This is what Jesus wanted his disciples to think about. You can be ready by joining the Church, by accepting Jesus as your Saviour, by listening to your parents and teachers when they try to show you the right way, by reading the Bible and trying to do what God wants you to do. So you will be ready and waiting to go into the wedding feast, and not be shut out as the foolish virgins were.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

The boy and the girl who keep in good health, who try to avoid all bad habits, who do their school work thoroughly,

trying to learn well the lessons given them by parents and teachers, are preparing in the best way for the future.

“Many a young man finds no oil in his lamp when the procession of opportunities passes by him. He imagines that he is unlucky. In reality he was simply unprepared.”

Prepare now so that you will be ready to accept Jesus' invitation to take your place in his glorious Kingdom that is to be.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Preparedness. If we are ready when opportunities come to us, we can take advantage of them. Therefore:

We will try to do our best in everything that we do, so that we may be prepared for what God wants us to do in the future.

EXPRESSIONAL SESSION

THE CLASS PRAYER

Our Father in heaven, we have seen in our lessons this week how Jesus filled one day of his life by helping others, by teaching, by praying. Help us to fill our lives, too, with good things. Though we are only boys and girls, help us to learn well the lessons that we have to learn at school, at home, and at play. Help us to do our duty, and to be brave in doing those things which it is hard for us to do, and so to follow the example of Jesus. Help us to prepare ourselves in the right way for our future lives, so that we may be thy children and thy guests in the everlasting Kingdom. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Matthew 14:13-23; Luke 9:10-17; John 6:1-15; Deuteronomy 8:3; I Kings 17:6; I Corinthians 16:13; Luke 12:35-38; Deuteronomy 4:9; Proverbs 4:23-26; Matthew 25:13; 26:40, 41; Romans 13:11; I Corinthians 10:12; 16:13; Ephesians 6:13, 18; I Thessalonians 5:4, 6; Revelation 3:2, 3; 16:13.

HYMNS THAT MAY BE USED IN CONNECTION WITH
THE MEETING

- "Jesus, Saviour, Pilot Me."
- "Lo, 'Tis I, Be Not Afraid."
- "O'er a Trackless Sea I'm Sailing."
- "Rescue the Perishing."
- "Jesus Calls Us."
- "Break Thou the Bread of Life."

QUESTIONS FOR USE IN THE MEETING

1. The miracle of the feeding of the five thousand is the only miracle given in all four of the Gospels. Why do you think that this is so?
2. How was it possible for the people at the time of the feeding of the five thousand to know where Jesus was going, and to reach the place as soon as he did?
3. Which disciples are mentioned in connection with this miracle? What else do you know about each of them?
4. Why did the five wise virgins refuse to help the five foolish virgins?
5. Were they selfish?
6. How can you best be prepared for the future?

TOPICS FOR DISCUSSION OR REPORTS

1. If I Had Been the Boy with the Loaves and the Fishes.
2. The Feeding of the Four Thousand. Matthew 15:32-38; Mark 8:1-9.
3. Christ, the Bread of Life.
4. Oriental Marriage Customs.
5. The Oil Which We Cannot Share. (At examination time, for instance, you cannot share what you have learned, with your chum who has neglected to study during the term. You can help him to prepare beforehand, but when examination time comes, you cannot give him your knowledge.)
6. What Is It to Watch.
7. Lost Opportunities.

CHAPTER XII
WEEK DAY SESSION
THE MAJESTY OF JESUS

Luke 9:18-22, 28-43a

MEMORY VERSE

“And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.”—Luke 9:35.

THE LESSON STORY

Far in the north of the country of Palestine, in the opposite end of the land from Jerusalem, lay the city of Cæsarea Philippi, the city of Cæsar, called to distinguish it from the other Cæsarea, on the seacoast, “Philippi,” in honor of Herod Philip, who had rebuilt it. “The situation of the ancient Cæsarea Philippi (1147 feet above the sea),” says Edersheim, “is, indeed, magnificent. Nestling amid three valleys on a terrace in the angle of Hermon, it is almost shut out from view by cliffs and woods. ‘Everywhere there is a wild medley of cascades, mulberry trees, fig trees, dashing torrents, festoons of vines, bubbling fountains, reeds, and ruins, and the mingled music of birds and waters.’ The vegetation and fertility all around are extraordinary. The modern village of Banias is within the walls of the old fortifications, and the ruins show that it must anciently have extended far southwards. But the most remarkable points remain to be described. The western side of a steep mountain, crowned by the ruins of an ancient castle, form an abrupt rock wall. Here, from out an immense cavern, bursts a river. These are the ‘upper sources’ of the Jordan.”

In our lesson for to-day we find that Jesus and the disciples had withdrawn to this beautiful region of Palestine. Matthew 16:13. A crisis had come in Jesus’ life. He had refused to be made king, as the people had wanted him to do after the miracle of the feeding of the five thousand. As a result, many of his followers had turned away, and had

ceased to follow him. The scribes and Pharisees had demanded a sign; they were insistent in their persecution. He knew that there was only a short time remaining to him in which he could teach his disciples those things which it was necessary that they should know. Quietly he withdrew from strict Jewish territory, going into the region of the Gentiles, where the persecution of his enemies would not be so severe. Accompanied by the Twelve, he "came into the parts of Cæsarea Philippi."

Here, untroubled by the crowds who had followed him in Galilee, and by the scribes and Pharisees from Jerusalem, he taught the disciples and instructed them in many points which they would need after he had left them. They did not fully understand, of course, but the time would come when they would remember these teachings, and rejoice in them.

Then, one day, after praying to God as his custom was, Jesus asked a question of his disciples—a question whose answer told the most important and greatest truth in the world.

"Who do the multitudes say that I am?" Jesus asked first, and the disciples answered, "Some people say that you are Elijah; others say that you are John the Baptist, returned to life; still others say that you are one of the prophets of old, who has risen again."

"But who say ye that I am?" Jesus asked next.

Peter often spoke impulsively, almost without thinking. He was always the first of the apostles to answer a question. His answer to this question was quick, but if he had thought a thousand years, he could not have made it better—"Thou art the Christ, the Son of the living God." Peter knew that Jesus was the Messiah expected by the Jews. He knew that Jesus was the Christ.

Jesus was pleased at Peter's words, which we call "the Great Confession," and he exclaimed: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church;" that is, Peter's faith and the truth which he expressed that Jesus was the Son of God were the very foundations of the Kingdom of Christ.

Then, because Jesus thought that the disciples were ready to understand his words, he began to teach them about what was coming so soon to him and to them, his death and resurrection. But the disciples were not yet ready to understand, and Peter tried to persuade Jesus not to speak of such things.

And in a moment Peter, who had been a "rock" had become a "stumbling-block," for he was trying to tempt Jesus to take an easier way to win the Kingdom than that which God had planned. Jesus even called him "Satan." "Get thee behind me, Satan," he said, for Peter was tempting him as Satan had tempted him in the wilderness. Here, so near the end of his ministry, was much the same temptation as he had had in the beginning. Jesus saw that he must teach the disciples still more of his truth before they were ready to tell it to others.

For six days, Matthew says, Jesus continued this teaching. Luke tells us that "it came to pass about eight days after these sayings," that Jesus went up into a mountain to pray, taking with him his three disciples Peter, James, and John. Luke's form of reckoning is the form most common among the Jews, who include the day of beginning and the day of ending, when they reckon a period of time. (Thus the crucifixion occurred on Friday, and the resurrection on Sunday, yet the Jewish calculation makes the time when Jesus was in the grave three days.)

The mountain which Jesus and the three ascended was probably Mount Hermon, that great mountain with its three peaks, which is visible from so many parts of Palestine, and which is not very far from Cæsarea Philippi. Two of the peaks of Hermon are of about equal height, 11,000 feet above the Jordan Valley, and 9400 feet above the sea. The third is about one hundred feet lower. Far and wide its beautiful, snow-covered summits are visible, even as far as Jerusalem.

There is only one road that leads from Cæsarea Philippi to Hermon. This road passes first "among vine-clad hills stocked with mulberry, apricot, and fig trees; then through cornfields where the pear tree supplants the fig; next, through oak coppice, and up rocky ravines to where the soil is dotted with dwarf shrubs. And if we pursue the ascent, it still

becomes steeper, till the first ridge of snow is crossed, after which turfy banks, gravelly slopes, and broad snow patches alternate. The top of Hermon in summer—and it can be ascended only in summer or in autumn—is free from snow, but broad patches run down the sides, expanding as they descend. To the very summit it is well earthed; to five hundred feet below it, studded with countless plants, higher up with dwarf clumps.”

Jesus, with the three disciples, Peter, James, and John, ascended the mountain to pray. The disciples must have been in a sort of maze. They did not understand Jesus’ teachings fully, and they were disappointed about the Kingdom in which they had hoped to be rulers. All that they were certain of was that they loved Jesus, and were glad to follow him. They trusted him, whatever came. Up there on the mountain, however, a wonderful event took place, an event which they remembered always afterwards, even though it seems to us that they forgot it for a short time in the grief and sorrow of Jesus’ crucifixion and death.

Luke, whose account of this wonderful event is our lesson material, says, “The fashion of his countenance was altered, and his raiment became white and dazzling.” Matthew writes, “He was transfigured before them; and his face did shine as the sun, and his garments became white as the light.” Mark, who probably heard the story from Peter says, “He was transfigured before them; and his garments became glistering, exceeding white, so as no fuller on earth can whiten them.”

Jesus’ face shone with a wonderful inner radiance. Even his garments appeared radiant. Moses and Elijah, the two representatives of the old Jewish Law and prophecy, appeared in glory, and talked with him about his death in Jerusalem, which was to come so soon.

Peter and James and John had been tired by their climb up the mountain. They were probably worried and anxious about the teachings of Jesus concerning his death, which they did not understand. While Jesus was praying they had fallen asleep. But the sudden light roused them. They saw clearly the figures with Jesus. In some way they knew who they were. It must have seemed to them a glorious fulfillment of Jesus’ Messiahship. He had been telling them

about his death. To Peter that had seemed unlike what he had expected from the Messiah. This was more like what he had hoped for. As usual he was the first to speak, and he spoke impulsively, hardly knowing what he said, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah." It seemed to Peter that he could remain forever upon the mountain top, watching the wonderful scene before him. But it did not last. Even while Peter spoke, a cloud overshadowed them, and there came a voice from heaven saying words somewhat like those that had been spoken at the time of Jesus' baptism, "This is my Son, my chosen: hear ye him."

The disciples fell on their faces in terror. Jesus came and touched them, and told them not to fear. And as they lifted up their eyes, they saw that their Master was alone. But they had seen enough. Awed and almost overcome with reverence, they followed Jesus down the mountain, listening to his words, "Tell the vision to no man, until the Son of man be risen from the dead."

Does it not seem to you that the disciples would have remembered this vision always? But it seems as if they must have forgotten it very shortly, in the sad and terrible hours of the trial and crucifixion of Jesus, which came so soon, but long afterwards they remembered it. Peter, when he was an old, old man, wrote of it in his Second Epistle, II Peter 1:16-18: "We were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount."

Peter wanted to stay on the mountain to worship, but there was need for Jesus in the world. He had come to serve the world—not to be ministered unto, but to minister—and he left the Mount of Transfiguration, to go down to the people of the world, and to minister unto them and serve them in every way that he could, before the time came for him to die for them on the cross. Read in Matthew 17:14-18, what Jesus did as soon as he came down from the mountain.

HANDWORK

Work out on the sand table your idea of the geography of Mount Hermon, with its three high peaks, covered with snow throughout all the year.

NOTEBOOK WORK

If possible get a copy of Raphael's picture of the transfiguration. This can be obtained from the Wilde or Perry Pictures Companies. Paste it in your notebook in connection with your entry of to-day's lesson.

MAP WORK

Trace on the map the journey of Jesus and the disciples to Cæsarea Philippi. Locate Mount Hermon also.

EXPRESSIONAL ACTIVITY

Read in Matthew the account of what Jesus did after he came down from the Mount of Transfiguration. Then see if you cannot do something for some one else, as he did.

MEMORY WORK

Learn the following couplet:

"Beautiful thoughts make a beautiful soul,
And a beautiful soul makes a beautiful face."

A STORY TO BE READ IN CONNECTION WITH THIS LESSON

Read the story of Ernest in Hawthorne's "Story of the Great Stone Face."

SUNDAY SESSION

THE LAST JUDGMENT

Matthew 25:21-40

MEMORY VERSE

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matthew 25:40.

THE LESSON STORY

Jesus knew that the end of his life was approaching. He told the disciples many parables, or stories with hidden meanings, about the Kingdom of heaven, and how they should prepare for it. Now he told his followers about the Judgment Day—the day “when the Son of man shall come in his glory, and all the angels with him,” when he shall “sit on the throne of his glory,” judging the nations of the earth.

Jesus uses a picture that was familiar to his hearers—the picture of the Eastern shepherd, who has both sheep and goats in his flock, but who separates them as night falls, placing the goats on one side, the sheep on the other. So, Jesus says, the Son of man, who is also the King, will separate the people of the world. Some he will place at his right hand, others at his left. Then he will say to those on the right, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.”

Those so addressed will be surprised. They will not realize that they have done all these things for Jesus—that they have fed him and given him drink; clothed him, or visited him when sick.

“When did we do these things for you?” they will ask. “We did not know it.”

Then the King will say the beautiful words of our Memory Verse, “Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.”

But to those on his left hand the King will give a different message—they will have done nothing for him. And when they ask when they have seen him hungry, or poor, or sick, or in prison, he will answer, “Inasmuch as ye did it not unto one of these least, ye did it not unto me.” So they will be punished, while those on Jesus’ right hand will be rewarded.

Did you ever think how this story applies to us to-day? We are living a long, long time after the days of Jesus. We are not able to know him as the disciples knew him there beside the Sea of Galilee. Perhaps we feel that we can do

nothing for him. But this story teaches us that every little thing we do for others for his sake, is done for him just as truly as if he were here in school with us. If you help a classmate who cannot understand the arithmetic lesson, because you love Jesus and want to do what he would like, you are doing a kind act to him. If you share with others for his sake, if you give up your own way for his sake, you will be pleasing him just as much as if he were here. He really is here, just as truly as if we could see him.

We do not know when the Judgment Day will be, but we do know how kind and loving and forgiving Jesus is, and we are sure that, if we try to please him and do for others what we could do for him if he were here in this place with us to-day, he will place us on his right hand at the Judgment Day.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Jesus is with us to-day, just as he was with the disciples nineteen hundred years ago. When we give up our own way, when we do a kind act, when we try to do right—for his sake—we are doing something for him. Are there any of the kind acts mentioned in this lesson that you can and will do this week?

1. Can you give food to anyone who is hungry? Will you?

2. Can you give a drink of water to anyone who is thirsty? Will you?

3. Can you make a stranger in your school feel at home? Will you?

4. Can you help to give clothing to some one who does not have enough? Will you?

5. Can you visit anyone who is ill? Will you?

6. Can you help anyone who is in prison? Will you?

If you do any of these things for Jesus' sake, you will be doing something for him.

BOOKS AND STORIES TO READ WITH THIS LESSON

Longfellow—"Legend Beautiful."

Lowell—"The Vision of Sir Launfal."

Tolstoy—"Where Love Is, There God Is Also."

The Legend of St. Christopher.

MEMORY WORK

Once to every man and nation comes the moment to decide,
 In the strife of Truth with Falsehood, for the good or evil side;
 Some great cause, God's new Messiah offering each the bloom
 or blight,
 Parts the goats upon the left hand, and the sheep upon the right;
 And the choice goes by forever 'twixt that darkness and that
 light.
 —LOWELL, "The Present Crisis."

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Helpfulness. When we help others for Jesus' sake, we are helping him and he is pleased. Therefore:

We will try to do something each day for others, and to treat them as kindly as we would treat Jesus himself.

 EXPRESSIONAL SESSION

THE CLASS PRAYER

O Jesus, we know how much thou hast loved us, and how much thou hast sacrificed for us. The motto of thy life was "Service." Make us able, too, to serve others for thy sake, to be brave and courageous in doing those things that it is hard for us to do, if they will help others to know of thee, because they see that we are trying to be like thee. We ask in thy name. Amen.

VERSES FOR USE IN THE MEETING

II Corinthians 5:10; 4:14; Revelation 7:9-17; Matthew 10:40-42; I Corinthians 8:12; John 14:2.

HYMNS THAT MAY BE USED IN CONNECTION WITH
THE MEETING

"Lord Jesus, on the Holy Mount."

"Lo! He Comes, with Clouds Descending."

"Jesus Came, the Heavens Adoring."

"The King Shall Come When Morning Dawns."

QUESTIONS FOR USE IN THE MEETING

1. Where else in the Bible did a voice from heaven declare that Jesus was God's Son, in whom he was well pleased?
2. What did Jesus find to do when he came down from the Mount of Transfiguration?
3. How can we do a kind act for Jesus?
4. How will the King judge those whom he has before him at the Judgment Day?
5. Did you ever see anyone whose face seemed to shine from an inner radiance?

TOPICS FOR DISCUSSION OR REPORTS

1. What the World To-Day Thinks of Jesus.
2. A Shining Face.
3. Sunday's Worship and Monday's Everyday Duties.
4. What We Expect After Death. Our Rewards.
5. A Home in Heaven. John 14:2.
6. Life. John 14:19.
7. Work. Revelation 22:3.
8. The Joy of Jesus' Presence. I Corinthians 13:12.
9. Longfellow's "Legend Beautiful."
10. Tolstoy's "Where Love Is, There God Is Also."

CHAPTER XIII
WEEK DAY SESSION
THE RAISING OF LAZARUS

John, chapter 11

THE MEMORY VERSE

“Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live.”—John 11:25.

THE LESSON STORY

We do not hear very much about the personal friends of Jesus. We know that his disciples loved him and trusted him; but we know, too, that the members of his own family did not believe in him fully. They loved him, and feared for his safety, trying to prevent his going into danger, but it was not until after his death that we hear of his brother James as a leader among his followers.

But there was one family whose members all seem to have loved and trusted Jesus, a little family, of which we know three members, who lived in Bethany, a village two miles from Jerusalem. Here Jesus was accustomed to stay when he went to Jerusalem, for it was conveniently near the city, and yet withdrawn from the crowds.

Lazarus was the brother in this family, Martha and Mary the two sisters. Martha was the older sister—a bustling, busy housewife, who loved Jesus with all her heart, and who liked to show her love by doing something practical for him—preparing a good meal for him and his followers, for instance. Mary was different from Martha. She liked to listen to Jesus so well that sometimes she forgot to do the daily duties of the household when he was there. Once, when Jesus had been visiting them, Martha was provoked at Mary for her neglect in helping her, but Jesus had said that Mary had done well in listening to him. It was not neces-

sary to have such great preparations for a feast. He would like it better if Martha, too, would listen to him, and not spend all her time cooking and working. One dish was enough to eat. He did not care for so much.

One day when Jesus was across the Jordan, about twenty-five miles away, Lazarus was taken ill. The sisters knew where Jesus was, and they sent a messenger to him, with the word, "He whom thou lovest is sick." Probably they thought that Jesus would come at once, or at least speak the word that would make their brother well. They had seen Jesus' miracles; they knew that he could cure illness even when he was not present.

But Jesus did not come. He continued for two days in the place where he was, teaching and healing. Then, finally, he said to his disciples, "Let us go into Judæa again."

The disciples knew that Jesus' life was in danger in Judea, and they tried to persuade him not to go. "The Jews will kill you if you go to Jerusalem," they said.

Then Jesus told them that Lazarus had fallen asleep. At first they thought that he meant that Lazarus was better, but he told them plainly that he was dead, and that he must go to Bethany.

Jesus had delayed two days before starting to Bethany, and he was probably one day on the way there, so that Lazarus must have died while the messenger was on the way to Jesus, for he had been dead four days when Jesus reached Bethany. His burial had taken place on the day of his death, as was the custom in Palestine. The family was well thought of, and rich, and many of their friends had gathered to comfort the two sisters. Probably they wondered why Jesus did not come, and perhaps they may have thought it unkind of him. At last they heard that he was coming. Mary stayed quietly in the house, weeping, but Martha went to meet him.

"Lord, if thou hadst been here, my brother had not died," Martha said in greeting Jesus. "And even now I know that, whatsoever thou shalt ask of God, God will give thee."

"Thy brother shall rise again," said Jesus.

Many of the Jews, particularly the Pharisees, believed in the resurrection of the dead at the last day. This was one difference between the Sadducees and the Pharisees. The



A ROCK TOMB IN A GARDEN—W. H. BURHANS

Sadducees did not believe in a resurrection. Martha evidently believed in it. She was not surprised at Jesus' words. She said that she already knew this.

Then Jesus spoke words that are very familiar to us to-day—the words of the Memory Verse, “I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live.”

Martha did not even yet fully understand, though she trusted Jesus. She hurried back to the house to Mary, and told her that Jesus, who had waited in the place where Martha had met him, wanted her. Mary quickly obeyed the summons. It was the custom among the Jews to visit the grave frequently during the first few days after burial. The other mourners thought that she was going there to weep, and so they followed her.

As she met Jesus, she greeted him with the same words that Martha had used—“Lord, if thou hadst been here, my brother had not died.” When Jesus saw her weeping, he was distressed.

“Where have you laid him?” he asked.

The family of Lazarus was rich, and they had their own rock tomb in a garden. There were few cemeteries in Palestine, and these were used only by the very poor. The richer people had their own burial places.

The mourners took Jesus to the grave of Lazarus. He was weeping, as they were. Some of them thought, “How much he loved Lazarus!” but others wondered why he had not prevented his friend's death. The party came to the cave where Lazarus was buried. In front of the opening a stone had been placed, and Jesus commanded that they take it away.

Martha was practical even in her grief. She probably thought that Jesus wanted to see the face of Lazarus once more, for she had no idea what he intended to do. She knew that since Lazarus had been dead for four days, the body would have decayed in the warm climate of Palestine. So she objected to the proposal of Jesus, but he repeated his command, and the stone was rolled away.

Jesus, as his custom was before performing a miracle, raised his eyes to heaven, and prayed, thanking God for what he was about to do. Then he called in a loud voice,

"Lazarus, come forth." And to the amazement of all who stood near, Lazarus did come forth, bound hand and foot with graveclothes, his face bound with a napkin, as the custom was.

Jesus gave one last command, "Loose him, and let him go," and Lazarus stepped forth alive.

We have to imagine the joy and happiness that there was in the Bethany home that night, for the Bible does not tell us about it. But we can guess how gladly Martha prepared food for her brother, how she and Mary thanked Jesus for his great kindness to them, and how the news spread which turned the grief of the mourners to joy. There were those, though, among them who did not rejoice. They went straight to the Pharisees, and told them what they had seen Jesus do.

We find in the Bible just a few references more to the family at Bethany. We know that Jesus was entertained at a feast at which they were present, just about a week before his crucifixion, John 12:1-11, that Martha served, and that Mary anointed him. Lazarus was at the feast, too, but the Jews were plotting to put him to death, and probably he had to leave his home in order to escape them. For we are sure that he and his sisters would have been mentioned among the friends who were faithful to Jesus at the time of the crucifixion, if he had been near Jerusalem. Surely he would have been with the disciples, surely he and his sisters would have been among the earnest members of the Early Church, if he and they had not been driven from Jerusalem and the vicinity. Wherever they were, however, they would always have loved Jesus, and trusted him.

HANDWORK

Can you make a model of a tomb in the garden, such as that in which Lazarus was buried, from plasticine or from clay? Make a round stone, to use in closing the entrance. Perhaps you can draw a picture of a tomb on the blackboard. Remember that the tomb of Lazarus and that of Christ were much the same.

NOTEBOOK WORK

Enter this miracle in your notebook life of Christ. Call it

“The Greatest Miracle of Christ—the Raising of Lazarus, Who Had Been Dead Four Days.”

EXPRESSIONAL ACTIVITY

Do you know anyone who is sick, or in trouble, or in grief? Send such a person a little note, or a bunch of flowers to express your sympathy.

SUNDAY SESSION

EARNING THE RIGHT TO RULE

Luke 19:11-13, 15-26

MEMORY VERSE

“He that is faithful in a very little is faithful also in much.”—Luke 16:10a.

THE LESSON STORY

As we learned in Chapter I, Palestine was ruled by the Romans. When Herod the Great died in 4 B.C., shortly after the birth of Christ, his kingdom was divided by his will among his sons. But this will was worth nothing until its provisions were confirmed by the emperor at Rome. Herod's son, Archelaus, who inherited Judea, hurried off to Rome, where the emperor Augustus confirmed the will of Herod, and made Archelaus ruler of the Jews.

So, when Jesus began a story, “A certain nobleman went into a far country, to receive for himself a kingdom,” his listeners knew what he meant. Probably they thought that he was going to tell them a story about their rulers. But instead, the story was a parable—a story with a meaning. Jesus told it because he knew that his hearers expected him to become the King of the Jews, and he wanted to tell them once again that he was not the kind of king whom they expected and that his Kingdom was not the kind of kingdom they were looking for. He knew that his death was coming soon, and he wanted to teach them once more how he ex-

pected them to live when he had left them. And so he told them the parable of the Pounds.

There is another of Jesus' parables which is much like this. It is called "the parable of the Talents." Matthew 25:14-30. But though there are many points in which the two parables are similar, there are some differences. They were spoken at different times. The parable of the Pounds was spoken as Jesus was about to go to Jerusalem for the last passover; the parable of the Talents was spoken later in the week. In the parable of the Pounds, each man received the same amount of money; in the parable of the Talents, the amounts were different. The talent is a great sum of money, and a pound amounts to only about sixteen dollars, which was really a very small sum for investment. You can find other differences if you read both parables.

In Jesus' story of the pounds, the nobleman knew that he would be away from home for some time. He called ten of his servants to him, and gave to each man a pound, telling them to trade with the money until he came back. Then he said good-by, and went to a far country, where his right to rule was confirmed. After a long time he returned to his home. He called his servants to him, and asked what they had done with the money he had intrusted to them. The first man made a good report, "Lord, thy pound hath made ten pounds more." Of course the master was pleased, and he immediately expressed his pleasure—"Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities"—which meant, of course, that the lord made this faithful servant a great man. Then the second servant came. He, too, pleased the master, for his pound had made five pounds more, and he was made ruler over five cities. But when another servant was summoned before the ruler, he brought back just the pound that he had received—no more, no less. And his excuse was very poor. "I laid up your pound in a napkin," he said, "because I was afraid that if I traded with it I would lose it. And I knew that if I lost it, you would punish me." The master was angry, for he had especially ordered the men, when he went away, to trade with their money. "Out of your own mouth I will judge you, you wicked servant," he said. "You knew that I am a stern man. If you were

afraid of me, why did you not put my money in the bank, where it would have been safe, but where I would at least have had interest?" And then he ordered that the money be taken from this servant, and given to the man who already had ten times as much, for "unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away."

These last words of Jesus seem hard to understand, but when we think over the meaning of the whole parable, we can see what they mean. Jesus himself was the nobleman. He was going to leave the world, and go back to his Father in heaven. By the pound which the nobleman in the story gave to his servants, Jesus meant the opportunity to spread the good tidings of salvation to everyone in the world. All the disciples had an equal chance to hear and understand Jesus' message; all had an equal chance to obey. So the lesson of the parable was that if the disciples tried to follow Christ in this world, to do as he wanted them to do, to spread the gospel of salvation, they would find that greater and greater opportunities came to them even in this world, and that they would have a great reward in heaven.

In the parable of the Pounds all the servants had an equal sum of money; in the parable of the Talents, they were given different amounts. But the message of the two parables is much the same—if you use what God has given you, it increases; if you neglect to use your ability or your opportunity, you lose it. For instance, you have a talent for music, but if you never practice, you will soon forget all you do know; if you use your talent, it will become greater and greater. So, the more you study, the more easily you will be able to learn. You have a talent for languages, but if you never study, your neighbor, who hasn't so much talent, but who works and uses what he has, will get better marks than you do.

So, use your talents as Jesus taught, and you will increase them more and more. That was one of the lessons which Jesus left to his followers. And if you do this, Jesus will be pleased, and will reward you for doing as he commanded his followers to do. "Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away."

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Increasing Ability. If we use the abilities and powers which God has given us, they will increase; if we neglect to use them, they will decrease. Therefore:

We will do our best, so that we shall be worthy to have greater opportunities given us, and a final reward in heaven.

AN OUTLINE OF THIS PARABLE FOR THE BLACKBOARD

"The Nobleman.....Christ.

The Far Country.....The Heavenly Home.

The Servants.....God's People.

The Pounds.....Opportunities God Has Given Each to Serve Him.

The Kingdom.....Christ's Kingdom on Earth.

The Reward of Faith-	The Reward of Faithfulness—God's
fulness—The Right	Blessings and Greater Opportuni-
to Rule.	ties on Earth, a Home in Heaven."

 EXPRESSIONAL SESSION

THE CLASS PRAYER

Our Father who art in heaven, we thank thee for the knowledge that if we do right and try to use the opportunities and abilities which thou hast given us, we shall see thee face to face, and be with thee in the life hereafter. Help us to do the things we should, which will please thee and thy Son, Jesus Christ. Amen.

VERSES FOR USE IN THE MEETING

John 14:2, 19, 20; I Corinthians 15:12-28, 50-58; Revelation 22:1-5; Matthew 25:14-30.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

"I Hear Thy Welcome Voice."

"Now I Hear My Saviour Calling."

"I Pledge My Spirit Loyal."

"True-Hearted, Whole-Hearted, Faithful and Loyal."

"Hear the Captain Clearly Calling."

QUESTIONS FOR USE IN THE MEETING

1. On what other occasion than at the grave of Lazarus is it said that Jesus wept?
2. What is the shortest verse in the Bible? It is given in your week-day lesson material.
3. How far is fifteen furlongs, John 11:18?
4. Give some of the differences between the parable of the Pounds and the parable of the Talents.
5. What king of Judea had gone to a "far country" not long before this, to have his father's will confirmed?
6. How can you best use your talents and opportunities?

TOPICS FOR DISCUSSION OR REPORTS

1. The Bethany Family.
2. Funerals and Mourning in the East.
3. Tell the Story of Lazarus as if You Were Mary, Martha, one of the Jewish Mourners, Thomas, or Lazarus Himself.
4. What Was Mary's Talent? Martha's? Did Lazarus Use His Opportunity to Tell of Jesus After His Restoration to Life?
5. What Opportunity Do Junior Boys and Girls Have to Spread the Gospel?
6. How Can I Best Use My Talents and Opportunities?

CHAPTER XIV
WEEK DAY SESSION
THE TRIUMPHAL ENTRY

Luke 19:47; Matthew 26:3-5

THE MEMORY VERSE

“Hosanna; Blessed is he that cometh in the name of the Lord.”—Mark 11:9b.

THE LESSON STORY

It was the day after Jesus had been entertained by Simon the leper at Bethany, and anointed by Mary the sister of Lazarus. The Pharisees were becoming more and more disturbed, and were plotting to kill Lazarus. He had been one of the guests of Simon, and Martha had served the meal.

It was the time of the passover, April 30. Jesus planned to go to Jerusalem, to the Temple, for the feast. As he approached the city, he sent two of his disciples ahead to the little village of Bethphage, just outside the city. “There,” he said, “you will find a colt tied, upon which no one has yet ridden. Untie him, and bring him to me. If anyone asks you what you are doing, tell him, ‘The Lord hath need of him.’”

The disciples did as Jesus commanded, and when the owners of the colt heard that it was Jesus who wanted it, they gave it gladly. The disciples threw their garments over the colt, and Jesus mounted upon it. So he rode toward the city.

Now, it had been prophesied hundreds of years before by the prophet Zechariah, Zechariah 9:9, that the King of glory should enter Jerusalem in this way—“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of

an ass." The road to Jerusalem was crowded with people going to the passover, and many of them knew this prophecy. Carried away by enthusiasm, they proclaimed that Jesus was King. They threw down their garments before him, so that he might ride over them. They pulled branches from the palm trees along the way, and strewed them before him, and waved them high in the air. People in the city heard the rejoicing, and came out into the road, too, to join in the procession. So they advanced to Jerusalem, across the Mount of Olives and the Brook Kidron, which separates the Mount of Olives from the city—up, up the hill to the Golden Gate, praising God and singing aloud, "Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Singing, they passed through the Golden Gate, on the eastern side of the city wall—that gate which was found walled up at the time of the Crusades, and which is opened only on Palm Sunday—on through the city, and up the hill to the Temple.

The Pharisees were becoming more and more disturbed. "Teacher, rebuke thy disciples," they said to Jesus. But Jesus refused to do this. "I tell you," he said, "that if these shall hold their peace, the stones will cry out."

As they drew near the city, Jesus wept. He knew that God would destroy it for the people's final refusal to acknowledge him as the Messiah, and that its punishment was at hand. Forty years later this punishment did come, and the Romans under Titus destroyed the city so completely that Jesus' prophecy was fulfilled—there was not one stone left upon another.

When Jesus reached the Temple, he went in; at the beginning of his ministry, Chapter VIII, he had driven out from the Temple the money changers and those who bought and sold. Now once more he cast them out, saying, "My house shall be a house of prayer. but ye have made it a den of robbers."

All day he remained in the Temple, teaching and preaching, doing such wonderful things that the children in the Temple cried out with rejoicing, "Hosanna to the son of David," and causing such amazement and such joy that the priests and the scribes were filled with consternation, and planned to destroy him. "But we will wait until the feast

is over and the people have gone to their homes," they said craftily. "He is too popular to take prisoner when there are so many people in the city. We will be able later to destroy him more secretly."

So they did not interfere with Jesus just then. He preached and taught and healed during the day, and at night went quietly back to Bethany, where he stayed with those who loved him.

The day upon which Jesus entered Jerusalem in triumph—the triumphal entry—was the Sunday before his crucifixion. Sunday, April 2 A.D. 30. For many, many centuries the day has been called "Palm Sunday," on account of the palms strewn before Jesus at the time of the triumphal entry. Even to-day our churches are decorated with palms, on Palm Sunday. The week which followed was the last week of Jesus' life. We call this week "Passover Week," from the Latin word *pator*, which means "to suffer." Jesus suffered many things during that week for our sakes, and at the close of the week he died for us on the cross. And just a week after Palm Sunday, he rose in glory on the first glad Easter Day. And that is why we who live in Christian countries, have almost from the beginning of the Christian Church, celebrated Sunday as our day of worship and rest, instead of Saturday, which is the sacred day of the Jews.

HANDWORK

On your sand table and on the map, work out the geography of this lesson. Make a high hill to indicate the hill on which the Temple stood. Then, indicate, very roughly, the city wall with the Golden Gate at the east. To the east, represent the Mount of Olives, with the Brook Kidron between it and the city. Make a road leading from the Temple, down the hill, through the Golden Gate, across the Brook Kidron, along the southern slope of the Mount of Olives, and so to Bethphage and Bethany.

NOTEBOOK WORK

Enter the triumphal entry in your notebook life of Christ, putting the date, April 2, A.D. 30.



THE GOLDEN GATE, THROUGH WHICH CHRIST ENTERED
JERUSALEM AT THE TIME OF THE TRIUMPHAL ENTRY

EXPRESSIONAL ACTIVITY

Are there any of the members of your class who can sing well enough to learn Faure's "The Palms"? If so, it would be interesting to have them sing it at the Expressional Session of the class.

MEMORY WORK

The words which the people sang at the time of the triumphal entry were part of the "Hallel," Psalms 113 to 118, which were always sung at the passover. These particular words were supposed to apply to the Messiah, and were very significant when sung at this time. Learn Matthew 21:9 and Psalm 118:26.

SUNDAY SESSION

A PARABLE IN ACTION

Luke 22:7-13; John 13:1-17

MEMORY VERSE

"For I have given you an example, that ye also should do as I have done to you."—John 13:15.

THE LESSON STORY

During the days of the passover week, Jesus had gone back and forth between Jerusalem and Bethany, spending most of the daylight hours in Jerusalem, and resting at night in the quiet home in Bethany among his faithful friends.

On Sunday he had gone to Jerusalem in triumph; on Monday he had again returned and preached and taught in the Temple; on Tuesday he had given his last instructions to the people. Wednesday, it is thought, he spent quietly in Bethany. On Thursday, the first day of the feast, the disciples came to him, Matthew 26:17, and asked him, "Where wilt thou that we make ready for thee to eat the passover?" The city at passover time was so crowded that it was necessary to make provision beforehand for a place for the supper. Then, too, the special meal must be prepared—the lamb, the unleavened bread, the bitter herbs, which were the

reminder to the Jews of the hurried flight from Egypt and how God had saved them and brought them to the Promised Land.

Jesus knew that the end of his life was fast approaching. He wanted to have this last passover undisturbed with his disciples. So he had made preparations which none but the most faithful of his followers could know about. Now he sent Peter and John ahead, telling them to go to the city, where they would meet a man carrying a pitcher of water. They were to follow him to his house. There they should tell the owner of the house that the Teacher had need of his guest chambers as a place in which to eat the passover. And the man would put at their disposal a large, upper room, furnished suitably for the meal. The disciples obeyed Jesus' directions, and found everything as he had said. There, in the large, upper room, they prepared the passover meal.

It seems to us as we look back on the deeds of the disciples that they were acting very strangely. Even after all that Jesus had taught them they were quarreling with one another about who should be greatest in Jesus' Kingdom! They were quarreling so bitterly that they refused to wash one another's feet as they entered the room. They had walked over the dusty road from Bethany—two miles—and of course their feet, protected only by sandals, were dusty. It was not right for them to sit down to eat in such a state, for the Jews were very particular about cleansing, and always a host supplied water for his guests to wash. You remember, Chapter VIII, that large jars were always kept at the entrance of the house for the purpose. Usually, in well-to-do families, a servant washed the feet, or a child performed this duty for his father. Among the disciples, one did it for the other, usually, for they were poor, and had no servant.

But this time they seem to have been quarreling so violently that they forgot even the common courtesies of the land. Surely Jesus must have been disappointed that this was the result of all his teaching! But once more he proved his love and patience. Once more he showed them how he wanted them to do. He rose and laid aside the long, outer garment which he wore, and girded himself with a towel. Then he poured water into a basin and began to wash the

disciples' feet—he, the Lord and Master, performing that lowly task, which they had refused to perform for one another!

Peter, as usual, spoke impulsively. He thought that he was too important to wash the feet of the other disciples, but he did not want Jesus to wash his feet.

"Lord, dost thou wash my feet?" he asked.

"What I do thou knowest not now," Jesus answered, "but thou shalt understand hereafter."

"Thou shalt never wash my feet," said Peter. You see, he was the same old Peter, just the same impulsive man that he had been on Mount Hermon when he confessed that Jesus was the Messiah, and yet dared to contradict and try to correct him.

"If I wash thee not, thou hast no part with me," said Jesus, and then Peter completely changed his point of view. He really loved Jesus. "Lord, not my feet only," he said, "but also my hands and my head."

But Jesus taught him once more, patiently. "He that is bathed needeth not save to wash his feet," he said; that is, only the dust which had gotten on their feet in passing along the dusty road must be washed off. "Ye are clean, but not all." And with these words Jesus meant more than the disciples thought. He did not mean only that they were clean in body; he meant that they were clean and true in heart—all the disciples but one—Judas, who was about to betray him.

As Jesus finished the task he had assumed, he sat down again, and again taught the disciples the lesson of service, which he had tried to teach them over and over again. He, the Lord and Teacher, had washed their feet. They should wash one another's feet. He had given them an example, for the servant is not greater than his Lord. He had come to them not to be ministered unto, but to minister, not to be served, but to serve. They were to follow his example; they knew these things. Blessed were they if they did them.

PUTTING THE LESSON IN THE LIFE OF THE CLASS

Jesus gave to the disciples and to us the example of service. We can serve him by serving others in his name.

Can you do a kindness to some one in Jesus' name?

Ministers, missionaries, Red Cross workers, those who do all sorts of Christian work, are following Christ's example. Nothing is too lowly or too unpleasant for them to do for others for his sake. Probably you can do something this week which will be a service for his sake. Try to find such a service, even if it is something that is hard and unpleasant for you.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Service. God sent his Son into the world to save the world, and to serve others. We want to follow his example. Therefore:

We will try to minister unto others and serve them in his name.

EXPRESSIONAL SESSION

THE CLASS PRAYER

Our Father in heaven, we thank thee for the gift of thy Son Jesus to us and to all the world. We thank thee that even once in all his life of service he enjoyed the praise of the people as a King, and that the children, too, showed their love for him in songs of joy. We thank thee for the example of service that he has given us, and ask that we may follow that example in ways most pleasing to thee and to him. Amen.

VERSES FOR USE IN THE MEETING

Isaiah 62:11; Zechariah 9:9; Mark 10:45; Psalm 118:26; Acts 20:35; Philippians 2:8, 9.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

Children of the Heavenly King."
"We March, We March to Victory."
"Brightly Gleams Our Banner."
"O Master, Let Me Walk with Thee."
"Take My Life and Let It Be."

QUESTIONS FOR USE IN THE MEETING

1. What did the triumphal entry mean to Jesus? What did it mean to the Twelve? What did it mean to the people?
2. Is the church building to-day ever used in ways of which Jesus would disapprove? How?
3. What did the feast of the passover commemorate?
4. Why do we no longer celebrate the passover?
5. How did Jesus rebuke the disciples for their quarrelsomeness?
6. Who else besides ministers and missionaries can serve Christ acceptably?

TOPICS FOR DISCUSSION AND REPORTS

1. What Jesus Did During the Last Week of His Life.
2. The Golden Gate.
3. Why Sunday Is the Sacred Day in Christian Countries Instead of the Jewish Sabbath.
4. The Differences Between This Cleansing of the Temple and That Given in John, Chapter 2.
5. The Beginning of the Passover.
6. The Celebration of the Passover.
7. How the Great Crowds in Jerusalem for the Passover Were Taken Care Of.
8. Christ the Servant of All.
9. How I Can Serve, Wherever My Life Work May Be.

A SERVANT OF GOD

Jesus, by his service to the disciples at the Last Supper, showed them that the Son of Man came into the world not to be ministered unto, but to minister. He wants his followers everywhere to serve those who need their help, and he showed by the washing of the disciples' feet that nothing we can do for others, in his name, is too small a service for him to notice.

The story is told that Robert Morrison, the great missionary to China, needed help in his work. He sent to the missionary society in England, with which he was connected, and asked that another missionary should be sent out. While the society was considering the question, a young man

from the country, who seemed rough in manner and uneducated, offered himself for the work. The members of the society did not feel that he was a suitable man to go. Finally they decided to tell him that they did not think him fit to be a missionary, but that if he would like to go out as a servant to the missionary, they would send him.

This was done. The young man was not offended. He must have remembered how Jesus had acted as a servant of the disciples, for he answered calmly: "Very well; I will go as a servant. I am willing to be a hewer of wood and a drawer of water, or to do anything to help the cause of my heavenly Master."

That young man who thought no service too little for Jesus' sake, who went to China as a servant, soon became a great and famous missionary. He was Dr. Milne, whose name stands with that of Robert Morrison in the translation of the Bible into Chinese. God used him to do a great work, because he was willing to do unimportant work at first.

CHAPTER XV
WEEK DAY SESSION
THE PASSOVER

Exodus 12:1-28

MEMORY VERSE

“For our passover also hath been sacrificed, even Christ.”
—I Corinthians 5:7b.

THE LESSON STORY

About thirteen hundred years before the days of Jesus, the Israelites had escaped from Egypt where, for four hundred years, they had been the slaves of the people of Pharaoh. At last God freed his people from this slavery. Moses was told how the children of Israel were to be led to the land which God had promised Abraham that they should have. And God told Moses, too, that the people should always hold in memory the time of their escape, and should tell to their children and their children's children the story of the night when the angel of death passed over the homes of the Israelites, which were marked with the blood of a lamb, but destroyed the first-born in every Egyptian household.

God gave to Moses exact directions concerning what was to be done—how on a certain day, the tenth day of the month, which was after this to be the first month of the Jewish year, each household was to procure a lamb; or if the household was very small, several were to join together. The lamb was to be a year old, without blemish. It was to be kept until the fourteenth day, and then it was to be killed. Some of the blood was to be used to mark the side posts and the lintel (the top) of the doorway. The meat of the lamb was to be roasted and eaten, every bit, with unleavened bread (bread not raised with yeast), and bitter herbs. They were to eat their meal in readiness to depart, when the signal came.

The people of Israel did as God directed. They ate a hurried meal as Moses told them, of roasted lamb, and herbs, and unleavened bread. They waited, staff in hand, for the hour of deliverance. So, when the message came from Pharaoh that they were allowed to go, they were ready. They started on their journey in haste.

All through the history of the Jews, the memory of this passover feast, as it came to be called—the memorial of the time of the escape from Egypt—has been celebrated. In the month which is called *Abib*, or *Nisan*, which corresponds to our March or April, all loyal Jews, even to-day, celebrate this feast. In the time of Jesus it was celebrated in Jerusalem with wonderful ceremonies. Every man and woman in all Palestine who could possibly do so came to Jerusalem. Sometimes there were as many as two million pilgrims in the great city. All the homes of the inhabitants were thrown open to visitors. People met their old friends and relatives and there was great and solemn festivity.

At the time of Christ there were very many rules which were kept in celebrating the passover. It began at the appearance of the first three stars in the sky on the eve of the passover—the evening before the fourteenth Nisan. A solemn search was made through every house in Palestine, with a lighted candle, for any leaven that might be hidden or have fallen aside by accident. This was all destroyed afterwards. No Jew ate anything containing leaven from about eleven o'clock on the morning of the day before the feast. As a public notification of the time for not eating leavened food, two cakes were placed on a bench in the Temple. One of these was removed when the time for eating leaven was past; the other was removed when the time for destroying all leaven had come.

Every family in Jerusalem had before this provided a lamb for themselves. This lamb had been examined by the priests, and had been pronounced free from blemish. At the hour of the evening sacrifice the passover lambs were slain in the Temple. "The worshipers were admitted in three divisions within the Court of the Priests. When the first company had entered, the massive Nicanor Gates—which led from the Court of the Women to that of Israel—and the other side gates into the Court of the Priests,

were closed. A threefold blast from the priests' trumpets intimated that the lambs were being slain. This each Israelite did for himself. . . . In two rows the officiating priests stood, up to the great altar of burnt offering. As one caught up the blood from the dying lamb in a golden bowl, he handed it to his colleague, receiving in turn an empty bowl; and so the blood was passed to the great altar, where it was jerked in one jet at the base of the altar. While this was going on, the Hallel was being chanted by the Levites."

After this solemn ceremony, the lamb was laid on staves; the parts which were to be burnt on the altar were removed, and the worshiper carried away the rest. The lamb was roasted on a pomegranate spit that passed through it from the mouth to the tail. Special care was taken, in roasting the lamb, that it did not touch the oven.

Besides the lamb, there were cakes of unleavened bread, wine and bitter herbs. The unleavened bread reminded the people that when they had fled from Egypt, they had been in such haste that they had carried away their bread without waiting for it to rise. The wine was the ordinary red wine of the country. The bitter herbs stood for the bitter experiences of the people in Egypt. There were five kinds. These were dipped once in salt water or vinegar, and another time in a thick mixture made of nuts, raisins, and apples, which was supposed to stand for the clay with which the people of Israel worked in Egypt.

Such solemn preparations were made for the passover by every family in Jerusalem. It was such preparations as these that had been made before the last passover supper which Jesus ate with his disciples.

HANDWORK

Draw again the plan of the Temple, as it was given in your earlier lessons. Mark the parts which are mentioned in this lesson.

NOTEBOOK WORK

Copy in your notebook the words of Question 37 of the Intermediate Catechism:

"What is the Lord's Supper?"

"The Lord's Supper is the sacred use of bread and of the cup, as appointed by the Lord Jesus, in which, in thankful remembrance of him, we show forth his death and, in communion with one another, by faith partake of him."

EXPRESSIONAL ACTIVITY

The next time you go to church on Communion Sunday, watch the service carefully, and see how the Lord's Supper has taken the place of the Jewish passover.

MEMORY WORK

Learn the verse which follows our Memory Verse, I Corinthians 5:8. "Wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

SUNDAY SESSION

THE LORD'S SUPPER

Matthew 26:20-30; Mark 14:17-26; John 13:21-27; I Corinthians 11:23-26.

THE MEMORY VERSE

"The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me."—I Corinthians 11:23, 24.

THE LESSON STORY

Jesus had washed the disciples' feet, and they were all seated at the passover table. This was shaped like the capital letter U, or like a hollow rectangle, with one side open. Jesus probably sat at the center of the side opposite the opening. On one side of him Judas probably sat; on the other side was John.

Jesus spoke. "Verily I say unto you, that one of you shall betray me." His followers were astonished. They were

sorrowful, too. "Is it I, Lord?" "Is it I?" One after another asked the question. And Jesus answered, "He that dipped his hand with me in the dish, the same shall betray me." Judas, who had already plotted with the high priest and the scribes, asked with the rest, "Is it I, Rabbi?" Jesus answered, "Thou hast said" [which is the same as "Yes"]. He must have spoken softly so that the other disciples did not overhear. Then he added, "What thou doest, do quickly." Judas could not remain longer with Jesus after that. He went out of the room, quickly.

Jesus was alone with his faithful disciples. He took some of the unleavened bread of the feast. He broke it and blessed it, and passed it to the disciples, saying, "Take, eat; this is my body." Then he took a cup of wine and gave it to them, saying, "Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins."

Lovingly Jesus talked with his disciples. "You all shall be offended in me, this very night," he said. "The shepherd will be taken, and the sheep will be scattered."

Peter, as usual, spoke out. "Lord," he said, "whatever happens, I shall be faithful and loyal. I will never leave you."

Jesus looked at him sorrowfully. "You think so now, Peter," he said, "but before the cock crows you will deny me three times." Then Jesus spoke most wonderfully comforting words to his disciples. He told them that although he himself must leave them, he would send to them the Comforter, the Holy Spirit, who would lead them into right paths. He prayed a most wonderful prayer—the prayer which is given in the seventeenth chapter of John. And then, having given his last message to his disciples, Jesus led them out from the upper room, across the Brook Kidron, to the Garden of Gethsemane, on the Mount of Olives, where he knew that he would be betrayed.

Ever since the days of Jesus, Christians have celebrated the Lord's Supper as a memorial to him. They have eaten the bread and drunk the wine as he asked his followers to do. The Presbyterian Church has two sacraments—baptism and the Lord's Supper. When you were a baby you were baptized. Now that you are old enough to think for

yourself, you can become a member of the Church and partake of the Lord's Supper. If you love Jesus it is your duty to declare openly to the world that you are a follower of Jesus. You will show your love for him in this way, and show to the world, also, that you are his follower. The words of our Memory Verse tell us what he said: "This do in remembrance of me." You Juniors are not too young to do as he has asked you to do, and to become members of his Church.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. The Lord's Supper is a memorial of Christ's death for the people of the world. Christians partake of the Lord's Supper because he asked his followers to do so.

2. Another name for the Lord's Supper is the "Communion." This word comes from the same Latin word that our word "communicate" comes from. It means "to send messages back and forth." "To hold communion" with anyone is to tell that person our desires and to try to find out his desires.

3. When we pray we speak to God; when we read the Bible or hear it read, God speaks to us.

4. We should never go to church thoughtlessly or carelessly on any Sunday. But particularly on Communion Sunday we should be reverent and thoughtful. We should remember always that we have the Lord's Supper in memory of Christ's death, and that he commanded it.

5. The Lord's Supper has been a comfort to thousands of Christians in all times. In it we draw very near to God, and he draws very near to us.

MEMORY WORK

"Break thou the bread of life,
Dear Lord, to me,
As thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek thee, Lord;
My spirit pants for thee,
O living Word.

“Bless thou the truth, dear Lord,
To me—to me—
As thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My All in all.”

THE LESSON TRUTH EXPRESSED IN A LAW

Christ, our passover Lamb, was sacrificed for us. He gave his life for us. In return, we should devote our lives to the service of others, for his sake.

EXPRESSIONAL SESSION

HOW WE SHOULD COME TO THE LORD'S SUPPER

I Corinthians 11:23-29

THE CLASS PRAYER

“Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may worthily magnify thy holy name, through Jesus Christ our Lord.”

VERSES FOR USE IN THE MEETING

Matthew 26:26-29; Mark 14:22-25; Luke 22:19, 20; Hebrews 13:16; I Corinthians 5:7; 10:16, 17; 11:23-29; II Corinthians 13:14; Revelation 19:9.

HYMNS FOR USE IN THE MEETING

“Break Thou the Bread of Life.”

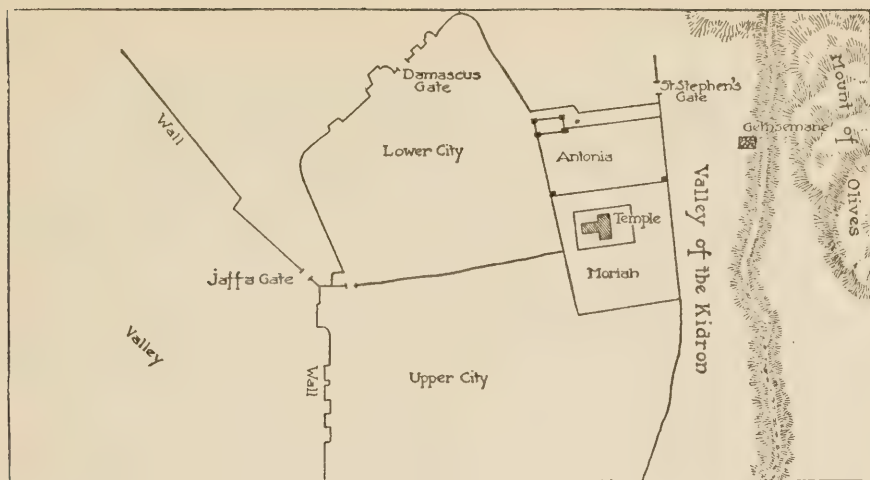
Hymns from “The Hymnal,” under the section “The Communion,” numbers 324 to 340.

QUESTIONS FOR USE IN THE MEETING

1. What is the connection between the Jewish passover and the Lord's Supper?
2. What are the two sacraments of the Presbyterian Church?
3. Where in the Bible are the four accounts of the establishment of the Lord's Supper?
4. Give in order, as far as you can tell, the events between the time when Jesus and the disciples came to the upper room, and the time when they left it.
5. Why should the followers of Jesus partake of the Lord's Supper?
6. What does it mean to them?
7. Why are Communion Sundays the most solemn Sundays in our Church services?

TOPICS FOR DISCUSSION OR REPORTS

1. The Two Sacraments of the Presbyterian Church.
2. How We Should Partake of the Lord's Supper.
3. Joining the Church.
4. Juniors and the Lord's Supper.
5. The Meaning of the Bread and the Wine.
6. My Responsibility in Regard to the Lord's Supper.
7. Preparing for the Lord's Supper.



CHAPTER XVI

WEEK DAY SESSION

IN THE GARDEN OF GETHSEMANE

Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46.

THE MEMORY VERSE

“Not as I will, but as thou wilt.”—Matthew 26:39.

THE LESSON STORY

Jesus led his disciples—the loyal Eleven—down from the upper room where the Lord’s Supper had been instituted, through the streets of Jerusalem, out of the city toward the Mount of Olives. The little party crossed the Brook Kidron and came to a place to which Jesus frequently went—the Garden of Gethsemane.

There are two places which claim to be the original Garden of Gethsemane. One of these is near the foot of the Mount of Olives. The other is farther up the slope. The word “Gethsemane” means “oil press,” and both of the places contain very old olive trees, though authorities tell us that even the oldest of these could not have been there in the time of Jesus, nineteen hundred years ago. Moreover, history says that at the time of the destruction of Jerusalem in A. D. 70, the armies of Titus and Vespasian cut down all

the olive trees near the city. In one of the places identified as the Garden, there are, however, eight tremendous olive trees which are many centuries old.

Jesus led his disciples to this quiet spot, where, the Bible tells us, it was his custom to go. He told eight of the disciples to remain in a certain part of the Garden. Then, taking with him Peter, James, and John he went to a more secluded place. He told these three—the three whom he trusted most—that he was very sad. He asked them to watch with him.

Then he went away even from these loved disciples, a little distance, and began to pray. He knew that the hour of his death was soon coming; he felt that he was bearing the wickedness and the sin of the whole world. He prayed in great sorrow to God, "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." He would have been glad not to suffer and yet he was willing to die if that was God's will for him. He prayed so earnestly that instead of sweat from his forehead, great drops of blood fell upon the ground.

Jesus had asked Peter and James and John to watch with him. And yet, when he returned to them after he had prayed to his heavenly Father, he found all three of them asleep! Just as they had slept on the Mount of Transfiguration, they slept in the Garden of Gethsemane! Jesus must have felt grieved. He roused Peter and asked, "What, could ye not watch with me one hour?" But even then he found an excuse for them, and said, "The spirit indeed is willing, but the flesh is weak."

A second time Jesus prayed. In his first petition he had asked that he be spared the suffering which was to come to him. In the second prayer he asked for courage to bear it. "My Father, if this cannot pass away, except I drink it, thy will be done," he said. After this prayer he returned again to the disciples, and again he found them sleeping. A third time he prayed in the same words. But in the third prayer Jesus had found peace. He was ready to suffer and die. He returned a third time to the disciples with the words, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."



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THE GARDEN OF GETHSEMANE

Judas was close by. The hour of Jesus' suffering in the Garden was over. He was ready to suffer the trial and death which were before him.

HANDWORK

Using the map given with this lesson as a guide, make on the sand table a plan of Jerusalem and its surrounding places. Mark the Mount of Olives and the place where the Garden of Gethsemane may have been. You can add to this map during the remaining lessons about Jesus.

NOTEBOOK WORK

Copy the plan of Jerusalem in your notebook.

EXPRESSIONAL ACTIVITY

Are you like Peter and James and John when you have a duty to perform? Are you like the sentinel who falls asleep at his post? If mother or father or teacher gives you any work to do, this week, do it in a wide-awake, careful fashion. Keep your eyes open to find out if you can help, or if you are needed to do something important.

MEMORY WORK

A BALLAD OF TREES AND THE MASTER

Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him;
The thorn tree had a mind to him,
When into the woods he came.

Out of the woods my Master went
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last
From under the trees they drew him last;
'Twas on a tree they slew him—last,
When out of the woods he came.

—SIDNEY LANIER.

A STORY TO BE READ IN CONNECTION WITH THIS LESSON

The story of how Lincoln pardoned the sentry who had fallen asleep at his post.

SUNDAY SESSION

THE ARREST OF JESUS

Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-11.

THE MEMORY VERSE

“The Son of man is betrayed into the hands of sinners.”
—Matthew 26:45.

THE LESSON STORY

From the upper room the traitor Judas had gone to the high priests and other authorities, to carry out his wicked purpose of betraying Jesus. He had before this gone to them and made the plan, Mark 14:10, 11, but he was waiting for the opportunity. Judas knew that Jesus was accustomed to go to the Garden of Gethsemane. So, at this time, he brought a band of soldiers and servants, armed with swords and staves, and carrying lighted lanterns. As they passed through the streets of the city they were followed by a great crowd of passover pilgrims, eager and curious to see what was about to happen.

Some people think that first the party went to the house where Jesus and the disciples had celebrated the passover supper. They think that this house belonged to the parents of Mark, who afterwards wrote the Gospel According to Mark. These same people say that Mark was in bed, but that he rushed out from his house to warn Jesus and the disciples. He did not find them in time; but they think that he was the young man who is described in Mark 14:51, 52, who is mentioned only in the Gospel of Mark. According to their view Mark tells the story because he was the person to whom it happened.

It might have been supposed from the crowd of people who went out to arrest Jesus that he was the Leader of a great band, which was going to fight back. Judas had even

planned that he was to show the soldiers which of the party was Jesus by kissing him!

They came, with the noise of clattering swords and the glow of flashing lights, up the road into the quiet Garden. Judas led the party. The sleepy disciples were thoroughly awake now. Judas came forward and kissed Jesus, saying, "Hail, Rabbi."

Jesus turned to him. His look must have been sad, as he spoke to his false disciple. "Judas," he said, "betrayest thou the Son of man with a kiss?" "Do that for which thou art come."

The soldiers came forward and laid their hands upon Jesus. He did not resist, but his disciples were ready to fight. Peter, as usual, was the first to act. He seized a sword and cut off the ear of Malchus, the servant of the high priest. Jesus would not have any fighting. "Put away your sword," he said to Peter. "If it were right I could have twelve legions of angels to defend me. But it is God's will that this should be done." Then he healed the ear of the servant—his last miracle of healing—and gave himself up to the authorities, asking that the disciples be allowed to go.

But the disciples did not wait. When they saw that their Master was arrested they all fled. Peter and John, to be sure, followed the party at a distance, but even they for a time showed themselves cowards. But Jesus' Church was founded on men who were true at heart, and though the disciples seemed cowards then, it was not many months later that every one of the Eleven was showing himself as brave as a lion, for Jesus' sake.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. Probably Judas was first tempted to be disloyal to Christ in little things. He may have taken a few pennies from the bag which he carried as the treasurer of the band of disciples. We must all be careful in the little things. Then we need not be afraid of yielding to temptation in big things.

2. Peter was brave when he drew his sword and cut off the ear of the servant of the high priest, and we all feel that we would have fought for Jesus, too, if we had been there.

But Jesus knew that Peter's act would not help him. We must be sure that we are doing what Jesus wants us to do, in the way that he wants us to do it—and then go ahead.

3. Jesus need not have suffered as he suffered in the Garden. He need not have been crucified. He might have had twelve legions of angels to defend him. But he chose to do God's will and to redeem the people of the world by the sacrifice of himself. We cannot redeem the world as he did, but we can give ourselves to telling others about him. Missionaries who give up their homes in pleasant civilized lands, in order to teach and preach among the heathen are following Jesus' example. So are all those who give up their lives to his service. Many times during the Great War the ambulance drivers went to the assistance of wounded soldiers, under terrible gun fire. Were they less brave than the soldiers who fought with the enemy? Was Jesus less brave than Peter? Is it always the bravest boy who is most eager to fight, or is it sometimes the boy who wants to "show off" by his bluster, when he is really something of a coward?

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of True Courage. Jesus showed greater courage in the Garden of Gethsemane than Peter did. Sometimes it takes greater courage not to fight than it takes to fight. Therefore:

I will try to be a true hero—a boy or a girl of moral courage—in the fight for the right, even though I am only nine or ten or eleven years old.

EXPRESSIONAL SESSION

COURAGE FOR THE RIGHT

Ephesians 6:10-20

THE CLASS PRAYER

Our Father in heaven, we ask you to help us to be truly brave as Jesus was in the Garden of Gethsemane. Help us to try to do what you want us to do, cheerfully and gladly, and to remember that in doing this we are following the

example of Jesus, who loved us and all the people of the world so much that he died for us. For his sake we ask these things. Amen.

VERSES FOR USE IN THE MEETING

Joshua 1:9; Romans 10:10, 11; Mark 14:37, 38; Exodus 3:12; Judges 6:16a; Acts 5:29; Philipians 4:13.

HYMNS FOR USE IN THE MEETING

- "O Jesus, I Have Promised."
- "Dare to Be Brave."
- "Stand Up, Stand Up for Jesus."
- "Yield Not to Temptation."
- "True-Hearted, Whole-Hearted."

QUESTIONS FOR USE IN THE MEETING

1. Where else than in the Garden of Gethsemane had Peter, James, and John fallen asleep at a crisis in Jesus' life?
2. What do you think of a sentry who falls asleep at his post?
3. Are you ever tempted to do anything that can be compared to this?
4. Are you watching for opportunities to help Jesus' work, and so to help him?
5. Was it cowardly for Jesus to surrender to the soldiers in the Garden without a fight, or should he have fought back?
6. What was the name of the man whose ear Peter cut off?
7. How can we put on "the whole armor of God"?

TOPICS FOR DISCUSSION OR REPORTS

1. Who Mark Was, and What Became of Him Later.
2. Traitors of the Bible: Achan, Absalom.
3. The Greatest Bible Traitor.
4. True Courage.
5. Christ's Prediction of the Betrayal, and How It Was Fulfilled.
6. How a Junior Can Betray Christ.
7. Ways in Which a Junior Can Show True Courage.
8. The Armor of a Christian.

CHAPTER XVII

WEEK DAY SESSION

THE TRIALS BEFORE ANNAS AND CAIAPHAS

Matthew 26:57-68; Mark 14:53-65; Luke 22:54, 63-71; John 18:12-14, 19-24.

THE MEMORY VERSE

“He was despised, and rejected of men.”—Isaiah 53:3.

THE LESSON STORY

Palestine at the time of Jesus was under the control of the Roman Government. At the time when he was born, you remember, it had been ruled by kings, whom the emperor of Rome appointed. Usually these kings had made some claim of being Jews. But there had been so much trouble in Palestine, that the power of the king had been decreased. At the time of our lesson, though Herod was the ruler of the province of Galilee, there was a Roman governor in Jerusalem—Pontius Pilate.

Though the Romans ruled very strictly in some things, they allowed the Jews freedom in religious matters. They allowed the sanhedrin to judge in questions of religion. They allowed the Jews to have a high priest, who had a great deal of power.

The sanhedrin, or court of seventy elders, had been established some time after the Exile. It was made up of priests, elders, and scribes, and its chief officer was the high priest. Most of its members in the time of Jesus were Sadducees. It could give judgment that a criminal should be put to death, but it could not pronounce the death sentence.

The regular method of proceeding in a trial is described as follows: “The members of the sanhedrin sat in a semi-circle. A quorum of twenty-three was required. In front of them stood the two clerks of the court; the one on the

right hand recorded the votes for acquittal, and the one on the left recorded the votes for condemnation. The 'disciples of the wise' (the pupils of the scribes) occupied three additional rows in front. It was required to hear the reasons for acquittal first . . . and afterwards the reasons for condemnation. . . . Acquittal could be pronounced on the day of the trial, but condemnation not till the following day. . . . Each member stood up to give his vote, and voting began with the youngest member."

The high priest, who is a very important character in the trial of Jesus, and who was even more guilty than the members of the sanhedrin, held an office that had been important all through the history of the Jews. They were always men of great power and influence. During the later part of Jewish history, the office had become political, rather than religious, and at the time of Jesus' trial the high priest was Joseph Caiaphas. Caiaphas had been made high priest by the Romans in A. D. 18, and he held the office for eighteen years. He was a remarkable man in many ways, but he hated Jesus with great violence. His father-in-law Annas had been high priest some time before this, and was still the real head of the sanhedrin, though Caiaphas was called so.

It was about midnight when Jesus was led through the silent streets of Jerusalem, first to Annas, John 18:13, where there was an informal examination, and then to Caiaphas. A meeting of the sanhedrin had been hurriedly called in the house of Caiaphas, though it was illegal to have such a meeting at night. There must have been present at least twenty-three members. Jesus was brought before the court. He stood before them in majestic silence, waiting for what he knew was coming.

The members of the council had tried to find witnesses against Jesus, but they could not find any whose testimony was strong enough. At last they found two men who testified that he had said, "I am able to destroy the temple of God, and to build it in three days." Jesus had said something of this sort. You will find it in John 2:19-21, but he had referred to the temple of his body, which was destroyed and raised in the resurrection on the third day.

Jesus still stood silent. The high priest spoke: "Answerest thou nothing? what is it that these witness against

thee?" But Jesus did not speak even then. It was only when the high priest asked, "Art thou the Christ, the Son of the Blessed?" that Jesus answered, saying, "I am." He could not deny it—he would not deny it. He was the Messiah whom the Jews had so long expected, and instead of receiving him as they should have done, they had received him with mockery and scorn. "And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with blows of their hands."

The entire trial of Jesus before Caiaphas and the sanhedrin was a mockery. They knew in advance what they wanted to do. There was nothing fair about it, even according to their own laws. There was no real testimony against him, in the first place, but in addition to this there were legal points which were disregarded. The trial was at night, which was contrary to law; the reasons for acquittal were not given first; the condemnation was pronounced immediately instead of on the next day, as the law required. The youngest member did not cast his vote first. In every way the Jewish leaders were unfair in Jesus' trial.

Read the following plan of what happened to Jesus that night, between midnight in the Garden of Gethsemane, and morning. Remember that this trial was before daybreak, "straightway in the morning," Mark 15:1, they took him before Pilate, the Roman governor.

"1. The Lord and his apostles leave the upper room an hour before midnight, and go to Gethsemane.

"2. The arrest in Gethsemane about midnight or a little after.

"3. He is taken to Annas, but no examination before him is recorded.

"4. He is soon taken to Caiaphas, and here is a brief preliminary examination, mentioned only by John, and after it followed the abuse by one of the high priest's officers.

"5. The sanhedrin assembles at one or two in the morning in the palace of Caiaphas, and the Lord is formally tried



JESUS BEFORE THE PRIESTS—WILLIAM HOLE

and condemned, and then abused by the members (Matthew 26:67).

"6. The sanhedrin, after a temporary adjournment, re-assembles at break of day to determine how to bring Jesus before Pilate; and at this time his confession is repeated, but without a formal trial. This hearing is recorded only in Luke (ch. 22:66).

"7. The Lord is taken to Pilate in the early morning."

HANDWORK

Make on the blackboard a drawing of the semicircle in which the members of the sanhedrin sat. Put dots to indicate the high priest and the men who acted as judges. Jesus stood in the center of the semicircle.

MAP WORK

Continue your work on your map of Jerusalem and the surrounding places.

NOTEBOOK WORK

Enter this trial of Jesus in your notebook. There are three parts: the interview with Annas; the interview with Caiaphas; the questioning before the sanhedrin.

MEMORY WORK

There are three very important confessions of Christ's Messiahship. Learn them. Peter's great confession: "Thou art the Christ, the Son of the living God," Matthew 16:16; Christ's own words to Caiaphas, when he asked, "Tell us whether thou art the Christ, the Son of God," and Jesus answered, "Thou hast said," Matthew 26:63, 64; and the confession of Thomas after the resurrection, "My Lord and my God," John 20:28.

EXPRESSIONAL ACTIVITY

If you have an opportunity this week to stand up for Jesus, and to express your loyalty to him, and to confess your belief that he is the Christ, the Son of God, be sure to do so.

SUNDAY SESSION

PETER'S DENIAL

Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:25-27.

THE MEMORY VERSE

“Let him that thinketh he standeth take heed lest he fall.”
—I Corinthians 10:12.

THE LESSON STORY

As Jesus was led a prisoner from the Garden of Gethsemane, through the streets of Jerusalem, there were two of the disciples who followed the group of soldiers at a distance. One of these was Peter; the other is not named, but is generally supposed to have been John, because this story is told in the Gospel of John, and John never speaks of himself by name. Peter and John were afraid to stay close by Jesus, but they did not quite desert him. When they came to the high priest's palace, John, who knew the high priest, obtained admission to the house for himself and for Peter.

Do you remember how houses are usually built in Palestine? There is a central court, you know, open to the sky, with rooms opening out from it. In the central court at this time there was a fire. Peter sat at the fire, warming himself. Do you remember how Peter had declared at the Last Supper that, no matter who else might desert Jesus, he would be true? Do you remember how he had been brave enough, in the Garden of Gethsemane, to cut off the ear of Malchus, the servant of the high priest? Peter surely had believed that he would never desert Jesus. He believed that he would always be brave and true.

But at the very first test he failed. One of the maid-servants spoke to him. “Thou also wast with Jesus the Galilæan,” she said. She recognized this from his language, for the language of Galilee was slightly different from that of Jerusalem, just as the language spoken in the southern part of the United States is a little different from that spoken in the North, though we can all understand one another.

"I don't know what you are talking about," said Peter roughly. He was afraid to acknowledge that he knew Jesus. Just as he spoke a cock crowed.

A little later another maid spoke. "This man also was with Jesus of Nazareth," she said.

"I don't know the man," said Peter still more roughly. He even used an oath. But the people around insisted. "You must be from Galilee. Your language tells that." One of the servants, a kinsman or relative of Malchus, whose ear Peter had cut off, even asked, "Did I not see thee in the Garden with him?" Then Peter cursed and swore. "I don't know the man at all," he insisted. "I do not know him." "And straightway," the Bible tells us, "the cock crew." And Jesus turned and looked at Peter, a sorrowful, grieved look. Then Peter remembered what Jesus had said at the Supper, when he had thought and had boasted that he would always be true—"Before the cock crow, thou shalt deny me thrice." Peter was overwhelmed with sorrow. He knew now how sinful he had been. He had denied Jesus. He went out of the room, out of the priest's palace, and "wept bitterly."

But Peter's sorrow and repentance showed themselves in other ways than in weeping. He became one of the bravest and boldest of Jesus' followers. Never after that did he show himself a coward. He was always a hero for the right. When we read of the Peter of The Acts, we know that he was never again afraid to stand up for Jesus and acknowledge that he was Jesus' follower.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. Do you suppose that this was the first time that Peter had cursed and sworn? He had been a rough fisherman, remember, before he became a follower of Jesus. Probably he had sworn and used oaths in his early days. And now, at this great time in his life, he cursed and swore again, and even nineteen hundred years later we know that Peter "cursed and swore." When boys and girls use slang or even worse words, every day, they will some day use them when they forget themselves, and are sorry for it. Always use good words, and then you will never use bad words at the wrong time.

2. Peter boasted that he would always be true to Jesus, but he was untrue to him at the very first test. Do you ever do anything like that? You really like Elizabeth; she is your friend. Yet when a number of girls are together, and one of them says, "Elizabeth is stupid in arithmetic," and another says, "She has an ugly mouth," do you speak up and say: "Elizabeth's my friend. She has a lovely disposition;" or do you say, "I don't like her new dress, either, do you?" Do you stick up for her, or does your friendship fail at the first test?

3. And does your loyalty to Jesus fail as Peter's did, or do you stand up for him always? Satan comes along and tempts you just when you think you are going to be true to him. So, be sure to look out when you think you are doing very wonderful things for him. "Let him that thinketh he standeth take heed lest he fall."

4. Jesus forgave Peter, and gave him another chance. If you have done wrong and are truly sorry, another chance will be given to you, too.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Steadfastness. When we are true to Jesus and to our friends we will stand up for them always. Therefore:

We will never listen to those who talk against our religion, or Jesus Christ, who is its Head. We will always speak bravely and boldly for those things which we love and honor. We will act in the same way toward our friends, and toward those things which our parents and teachers have taught us are right.

EXPRESSIONAL SESSION

LOYALTY TO CHRIST

II Timothy 2:11-13

THE CLASS PRAYER

O Jesus, we want to be true to thee always, in thought, word, and deed. Let us never deny thee as Peter did; let

us always be brave enough to stand up for thee and for everything that is true and right. We ask this in thy name. Amen.

VERSES FOR USE IN THE MEETING

Ephesians 6:10; Proverbs 11:2; 16:18; I Corinthians 16:13; Matthew 10:33; 26:41.

HYMNS FOR USE IN THE MEETING

“Stand Up, Stand Up for Jesus.”

“In the Hour of Trial.”

QUESTIONS FOR USE IN THE MEETING

1. What happened to Judas after the betrayal?
2. Why was Judas' betrayal of Christ worse than Peter's denial?
3. What was the difference between the way in which Judas showed his sorrow and the way in which Peter showed his sorrow? What lesson has this for us?
4. Where did Jesus say that Peter would deny him?
5. In what way can a Junior betray Christ?
6. In what way can a Junior deny Christ?

TOPICS FOR DISCUSSION OR REPORTS

1. The High Priests of the Jews.
2. Caiaphas and Annas.
3. Judas and Peter.
4. The Unfairness of the Way Jesus Was Tried by the Jews.
5. Am I Ever Unfair in My Judgment of Christ?
6. Am I Ever Unfair in What I Say About Christ's Followers?
7. Am I Always Loyal to Christ?

CHAPTER XVIII

WEEK DAY SESSION

THE TRIALS BEFORE PILATE AND HEROD

Matthew 27:1, 2, 11, 31; Mark 15:1-20; Luke 23:1-25; John 18:3 to 19:22.

THE MEMORY VERSE

“I find no crime in him.”—John 18:38.

THE LESSON STORY

Early in the morning after Jesus had been tried illegally before the sanhedrin, a more formal meeting was called and hurried through with. Then the soldiers bound Jesus and took him to the house of Pontius Pilate, the Roman procurator, or governor.

Pontius Pilate was a very wicked man. He was a Roman who had been appointed governor of Judea in A. D. 26. He had begun his rule by doing many things which the Jews hated. He had used some of the sacred money of the Jews in bringing water to Jerusalem, and there had been a riot in which many people were killed. He had tried to put up some gilt shields dedicated to the Roman emperor, Tiberius, in the palace of Herod in Jerusalem, and this, too, had made the people angry. In every way Pilate sought his own advantage, but he was very unpopular, and at this time he was afraid that the Roman emperor would take away his office.

The Roman procurators as a rule lived in Cæsarea, but at this time Pilate was probably living in the magnificent palace which Herod the Great had built for himself—or at least he was staying there during the passover feast. The Roman governor always liked to know what was going on. Herod's palace was a wonderful building whose marble was more valuable than that of the Temple itself. It had beautiful courts with groves of trees and many apartments, two of which were called “the Cæsareum” and the “Aggripeum.”

Usually Roman judges did not open their courts before sunrise, and judgments were not given until after 6.00 A.M. The judge must always sit in the judgment seat, and this must be placed on a pavement. When Roman judges traveled, they carried with them the seat and pieces of marble ready fitted, so that they might be laid down at any place, and the judgment seat put upon them.

The Bible tells us that Jesus was led to Pilate in the Prætorium. This was probably the palace of Herod where Pilate was living. It must have been before seven o'clock in the morning.

Pilate had been told that the Jews were bringing Jesus to him. Because it was passover time, the Jews could not go into the Prætorium, for this would have broken their law. So Pilate went out to meet them. "Of what do you accuse this man?" he asked.

The members of the sanhedrin did not answer directly. They knew that Pilate would not care for their real accusation of Jesus. He did not trouble about religious matters. "If this man were not an evildoer," they said, "we should not have delivered him up unto thee."

"Take him, and judge him yourselves," said Pilate. The Jews knew that they had no power to do this. They wanted to have Jesus put to death, and only the Romans could give this command. So they accused Jesus of being a rebel to the Roman Government and of saying that he was king. This was a very serious charge.

Pilate took Jesus into the Prætorium. He asked him, "Art thou the King of the Jews?" Jesus answered him, "I am," and told him about his Kingdom and what it really was. John 18:33-38. Pilate saw at once that Jesus was not a rebel as the sanhedrin had accused him of being. He took Jesus again out of the Prætorium to the men outside and declared to the accusers that he found no fault in Christ.

The Jews were angry. They made all sorts of accusations. They declared that Jesus was making trouble through all Judea and Galilee. The mention of Galilee gave a new idea to Pilate. He knew that Herod, the ruler of Galilee, was in Jerusalem for the passover. He would turn over the trial to him. So Jesus was taken before Herod.

This Herod was the same Herod who had beheaded John

the Baptist. He was glad of the chance to hear what Jesus had to say. But before him Jesus said nothing at all. Herod then handed him over to the soldiers who put upon him a gorgeous robe and sent him back to Pilate.

Once more Pilate was to decide what should be done with Jesus. It was the custom for the Roman governors to release a prisoner at the feast. They did this to make themselves popular. Pilate thought that if he suggested to the people that he release Jesus, they would be pleased. But they were influenced by the high priests and the scribes. When Pilate asked, "Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?" they demanded the release of Barabbas, a noted murderer, rather than that of the innocent Christ!

In the meantime Pilate's wife, whose name was Claudia Procula, sent to her husband. "I have had a terrible dream about this Man," she said. "Have nothing to do with his death." Once more Pilate tried to persuade the people that Jesus should be released instead of Barabbas. But they insisted. Under the influence of the high priests and the members of the sanhedrin they grew more and more violent. Finally Pilate asked, "What then shall I do unto Jesus who is called Christ?" And the people urged on by their leaders, cried out, mad with rage and hatred: "Crucify him! Crucify him!"

Pilate at last yielded. He ordered that Jesus should be taken away to be scourged, or beaten. Once more Jesus endured awful suffering for our sakes.

After the Roman soldiers had beaten Jesus, they dressed him in a scarlet robe. They plaited a crown of thorns, and put it on his head. They put a reed in his right hand as if it had been a scepter. They knelt down before him, crying, "Hail, King of the Jews!"

Pilate made one more effort after this to free Jesus. Once more he was led before the people, bloody from the scourging, and wearing the scarlet robe and the crown of thorns. Once more Pilate pointed to Jesus, with the words, "Behold, the man." But the high priests were too cunning and too strong for him. "If you release Jesus," they said, "you are no friend of Caesar. We shall take up the matter with Caesar."



CHRIST BEFORE PILATE—MUNKACSY

Pilate was afraid. He dared do no more. He knew that he was not strong enough with the government at Rome to hold his position if he became still more unpopular with the people. So, for the sake of his political office, he went against his conscience. He called for a basin and water. He washed his hands to show that he was innocent of the death of Jesus—as if that would clear him of the crime—and pronounced the sentence. Jesus was led away to be crucified.

Pilate's rule in Palestine did not last very long after this, even though he tried in many ways to make the Jews his friends. He was ordered to Rome to report to the emperor about his conduct in A. D. 37, and was then banished to the south of France, where he committed suicide. It is said that he could never get out of his mind the innocent Man whom he had condemned to death, and he is always remembered by Christian people with dislike when they say the words of the Creed, "suffered under Pontius Pilate."

HANDWORK

Look at the picture of Christ Before Pilate which has been painted by the artist Munkacsy, or that by William Hole. Then model on your sand table a judgment chair, or seat. Make from paper a pavement to put under it. Color this to imitate marble.

NOTEBOOK WORK

Enter the trials of Jesus which you have in this lesson in your notebook.

EXPRESSIONAL ACTIVITY

Pilate ordered Jesus to be crucified, even though he knew that it was wrong to do this. He went contrary to what his conscience told him was right. If conscience speaks to you this week, remember Pilate and his sin, and do what the little voice inside you says is right.

SUNDAY SESSION

ON THE WAY TO THE CROSS

Matthew 27:32; Mark 15:20, 21; Luke 23:26; John 19:17.

THE MEMORY VERSE

“He went out, bearing the cross for himself.”—John 19:17.

THE LESSON STORY

The trials of Jesus were finished. He was condemned to be crucified—to die as the most wicked criminals were condemned to die under the government of the Romans.

Crucifixion was not a Jewish form of punishment. When it was necessary according to Jewish law to punish a criminal by death, some other method than crucifixion was used. But the Romans were a cruel race. They crucified men who had committed even slight crimes.

The Roman soldiers took from Jesus the scarlet robe in which Herod's soldiers had dressed him. They put on him again his own garments. Then they led him out of the city to crucify him, for the place of punishment was outside the walls. Usually there were four soldiers who went with each criminal as a guard, and one of these carried a board, or placard, on which the crimes of the prisoner were written. This placard was afterwards put on the cross. Probably this was done in the case of Jesus for we know that Pilate wrote an inscription for the cross, which was afterwards put up—an inscription in three languages—in Hebrew and in Latin and in Greek. Pilate wrote as the charge against Jesus, “Jesus of Nazareth, the King of the Jews.” The chief priests wanted Pilate to change this to “He said, I am King of the Jews,” but Pilate refused to do this.

At the same time that Jesus was led out to be crucified, there were taken to the place of crucifixion two thieves. We can picture the scene. It was a holiday, a sacred day of the Jews. Through the streets went a little band, twelve Roman soldiers in their gleaming armor, with spears and helmets shining in the sun, and three prisoners, each carrying his own cross, as the custom was. Two of the prisoners had cruel, brutal faces, but one of them had the most beauti-

ful expression—the saddest, the most wonderful that anyone has ever seen.

As they passed through the streets more and more people followed the band. Urged on by the men who hated Jesus they called out in mockery and scorn. Some of the women were moved by pity at the sight.

Jesus had been through terrible suffering and agony. Remember that it was not yet nine o'clock in the morning. Since the night before he had gone through the suffering in the Garden of Gethsemane, his arrest, the desertion of the disciples, the trials, the scourging. It was too much for his human body. He fell under the weight of the cross. He could not carry it farther.

In such a case it was the custom for some one else to be made to carry the cross of the prisoner. So the Roman soldiers compelled a man named Simon of Cyrene to carry Jesus' cross till they came to the place of crucifixion, Golgotha, or Calvary, the place of a skull.

There are several places which may have been the place of punishment. The word means "skull-shaped," and there is a skull-shaped mound outside the walls of Jerusalem which is supposed to have been the place of the crucifixion. The hill has a rounded summit, and there are two hollow cave entrances beneath which make it look very much like a skull. Near it was the great highway to the north and in the neighborhood are gardens and rock-hewn tombs. Probably it was here that Jesus was crucified, dying in this way to show his love for the people of the world.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. Pilate had to answer the question, "What shall we do with Jesus?" That is a question which all of us to-day have to answer. What are you Juniors going to do with Jesus? Are you going to make him your King, or are you going to neglect him, and lose him out of your lives?

2. Pilate was afraid of the people's opinion. He had done wrong and he knew it, and this made him a coward. "Conscience doth make cowards of us all." If our consciences tell us that we are right we can be as brave as lions.

3. Jesus knew that he was right. His conscience was

clear. So he was brave and ready for whatever God sent to him, even for the cross.

4. The people in the crowd were influenced by those who hated Jesus to mock him and to cry out against him. Do you sometimes "go with the crowd," even though you don't know much about the question that is being discussed? Try to understand before you "take sides," and then do what you think is right.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Listening to the Little Voice Within. One of the ways in which God speaks to the people of the world is through the voice of conscience—the little voice inside us. Therefore:

I will listen to what the voice within me says is right, for it is one way in which God speaks to me.

EXPRESSIONAL SESSION

WHAT SHALL WE DO WITH JESUS?

Philippians 2:9-11

THE CLASS PRAYER

Our Father in heaven, we thank thee that thou didst send thy Son to the world to save us, his children, from our sins. We know how much he endured and suffered for our sakes, and we want to be true followers of Jesus, who endured the cross and despised the shame for our sakes. In Jesus' name. Amen.

VERSES FOR USE IN THE MEETING

Matthew 10:38; Galatians 6:14; Colossians 1:20; Hebrews 12:2; Acts 2:22-24; I John 4:13-16.

HYMNS FOR USE IN THE MEETING

"What Shall We Do with Jesus?"

"There Is a Green Hill Far Away."

- "O Sacred Head, Now Wounded."
"Beneath the Cross of Jesus."
"In the Cross of Christ I Glory."
"Thy Life Was Given for Me."
"Jesus, Keep Me Near the Cross."
"In His Own Raiment Clad."

QUESTIONS FOR USE IN THE MEETING

1. Who was Simon of Cyrene?
2. Why did Jesus fall under the weight of the cross?
3. Do you think that any of the disciples were in the crowd that followed Jesus?
4. Where was Peter? What do you think became of him after he left the hall of the high priest's house?
5. Where was John?

TOPICS FOR DISCUSSION OR REPORTS

1. Legends About the Cross.
2. Simon of Cyrene and His Sons.
3. What the Cross Means To-Day.
4. The Inscriptions for the Cross.
5. The Different Forms of the Cross.
6. Roman Soldiers.
7. What Shall I Do with Jesus?

CHAPTER XIX
WEEK DAY SESSION
JESUS ON THE CROSS

Matthew 27:33-56; Mark 14:22-41; Luke 23:27-49; John 19:17-37

THE MEMORY VERSE

“Father, forgive them; for they know not what they do.”—Luke 23:34.

THE LESSON STORY

It was less than a week since the triumphal entry into Jerusalem—only about twelve hours since Jesus had eaten the Last Supper in the upper room with his disciples. And now he was hanging on the cross, dying, in order to bring salvation to the people of the world!

The trials before Pilate and Herod had been carried through so quickly that it was only about nine o'clock in the morning when the crucifixion took place. Mark 15:25. (Remember that twelve o'clock in the morning was the sixth hour. Look at your clock plan, given in Chapter VII.) As the custom was, Jesus had been nailed to the cross as it lay on the ground. Even in this moment of agony he spoke words of forgiveness for his enemies: “Father, forgive them; for they know not what they do.” The cross was set up between two other crosses, on which were hanging the two thieves. Around them were the soldiers in charge of a centurion, or commander. They had taken Jesus' garments and divided them into piles, as was usual; the seamless outer robe which he had worn could not be divided, so they cast lots for it. This, too, was the usual custom. Over the cross was placed the inscription, “Jesus of Nazareth, the King of the Jews.” It was written in Latin and in Greek and in Aramaic, or Hebrew. Pilate had intended this inscription as a mockery, but how true it was!

It was the custom for the charitable women of Jerusalem to prepare a stupefying drink of wine and myrrh, and to offer this to the criminal who was about to be crucified. This would deaden the pain, and was really a kind act. But Jesus refused this drink because he wanted to keep his senses clear.

Besides the soldiers there was around the crosses a mocking, jeering mob, urged on by members of the sanhedrin to call out all sorts of taunts. "He saved others, but he cannot save himself!" "He is the King of Israel; let him now come down from the cross, and we will believe on him!" they shouted. There were, too, a few friends close by the cross: the disciple John; Mary, the mother of Jesus; Salome, the mother of James and John; Mary, the mother of Joseph and the other James; and Mary Magdalene are named. Perhaps Peter and the other disciples were in the crowd, but we do not know, for the Bible does not say that they were there.

The two thieves, one on each side of Jesus, at first joined in the taunts and the mockery. Then one of them seems to have felt a different spirit—in some way he knew that Jesus was the Christ. He spoke to his companion in rebuke. "Dost thou not even fear God?" he asked. "We are punished justly for our crimes, but this man has done nothing that makes him worthy of death." Then he turned to Jesus and said, "Jesus, remember me when thou comest in thy kingdom." Jesus heard, as he always hears requests that come truly from the heart, and he answered, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

In the meantime the friends of Jesus had come nearer the cross. When Jesus saw them there, even in the midst of his pain and suffering he noticed his mother. John, too, was close by, and he spoke to them. "Woman, behold, thy son!" he said to Mary, and to John he said, "Behold, thy mother." Even on the cross, Jesus thought of Mary, and made provision for her.

At noon, the sixth hour, a terrible darkness came over the land. This lasted until three o'clock, the ninth hour. It was toward the end of this time of darkness, when everyone must have been awed and quieted by the awful blackness, coming in the middle of the day, that Jesus spoke for the fourth time—"My God, my God," he said, "why hast thou

forsaken me?" These words in Aramaic, or Hebrew, are "Eli, Eli, lama sabachthani," and those who stood around thought that he was calling upon Elijah, the great prophet of the Jews. He spoke again. "I thirst." One of the bystanders—perhaps it was one of the Roman soldiers—was sorry for him. He took a sponge, and soaked it in vinegar, and then raised it on a reed to Jesus. The rest tried to stop this man. "Let him be," they said. "Let us see whether Elijah will save him."

For the sixth time Jesus cried out. "It is finished." Then came his last words, "Father, into thy hands I commend my spirit." With these words he died.

At the moment of his death there was a great earthquake, the veil of the Temple was torn from top to bottom, and there were other miracles. God showed to all the world that this was his Son who was dying there upon the cross. The Jews denied it, but even the Roman centurion, cruel man that he must have been, saw that there was something wonderful, something divine in Jesus, for the words that he spoke as Jesus died show this. "Truly," he said, "this was the Son of God."

NOTEBOOK WORK

Enter in your notebooks under the heading "Jesus on the Cross," the seven words which Jesus spoke from the cross. The order which is given in Andrews' "Life of Our Lord," is as follows:

Before the Darkness.

1. "Father, forgive them; for they know not what they do."—Luke 23:34.
2. "Verily I say unto thee, To-day shalt thou be with me in Paradise."—Luke 23:43.
3. "Woman, behold, thy son! . . . Behold, thy mother!"—John 19:26, 27.

During the Darkness—from twelve o'clock until three.

4. "My God, my God, why hast thou forsaken me?"
—Matthew 27:46.



ON THE WAY TO CALVARY—FRANGIPANI

After the Darkness.

5. "I thirst."—John 19:28.
6. "It is finished."—John 19:30.
7. "Father, into thy hands I commend my spirit."—
Luke 23:46.

EXPRESSIONAL ACTIVITY

To show the love that you feel for Jesus because he has done so much for you, do something for some one this week, that it is hard for you to do. Remember that when you do something for anyone in Jesus' name and for his sake, he counts it as done for him.

MEMORY WORK

Learn the seven words from the cross.

A BOOK TO READ WITH THIS LESSON

Read the part of Lew Wallace's "Ben Hur" which tells of the crucifixion.

SUNDAY SESSION

JESUS IN THE TOMB

Matthew 27:57-66; Mark 15:42-47; Luke 23:50-56; John 19:31-42.

THE MEMORY VERSE

"A bone of him shall not be broken."—John 19:36.

THE LESSON STORY

Jesus' death had come very quickly. Usually the person who was crucified lived for two or three days, suffering terribly, before he died. But Jesus' death came in a few hours.

Because it was the time of the passover, and the Sabbath (Saturday) was at hand, the Jews went to Pilate and asked

that the bodies of Jesus and the two thieves should not be allowed to remain on the crosses, and that their legs should be broken. This would kill them. Pilate yielded to this cruel request. He ordered his soldiers to do as the Jews asked. But when the men came to Jesus they found that he was already dead. To make sure of it, however, they pierced his side with a spear, and blood and water flowed from the wound.

In the meantime a secret friend of Jesus, Joseph of Arimathea, who was a member of the sanhedrin, went to Pilate and asked for the body of the Saviour. Pilate was surprised that Jesus was already dead. He asked the centurion about it, and was told that Jesus was dead. So he willingly gave to Joseph the permission to have the body.

There was another man of prominence in Jerusalem who had been a secret friend of Jesus. This was Nicodemus, the Pharisee. Now he joined Joseph of Arimathea. Together they took the body of Jesus from the soldiers. They wrapped it in the cloths and spices which were used in burials in Palestine. Because it was so nearly the Sabbath they did the work hurriedly. Then they took Jesus' body to a new rock tomb in a garden, which belonged to Joseph. Here they laid the body tenderly, and rolled the stone against the door. The other friends of Jesus watched and helped as they could. The Sabbath had come, and they could do no more for their dead Friend. They seem to have forgotten all that he had said about rising again. They went away grieving and sad for their loss, and thinking that their hopes for the salvation of Israel were gone.

In the meantime the Jews had been consulting with one another. In some way they knew that Jesus had said that he would rise again on the third day. They remembered this promise, even though Jesus' friends did not. Perhaps Judas had told them. They remembered, too, about Lazarus, who had died and risen again. They went to Pilate and told him that they were afraid that Jesus' disciples would steal his body. They asked that a guard should be placed at the tomb, and that it be sealed. Pilate once more agreed to do as they asked. The tomb was sealed, with the seal of the Roman Government, and a guard of Roman soldiers was set to watch. It was made as sure as could be that the tomb

was safe, that the body of Jesus could not be taken away by those who loved him.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. The disciples really thought that Jesus was dead. They forgot entirely what he had told them about his rising again. Do we ever forget Jesus' words to us, so that we act as if he had never died and risen again?

Jesus died for our sakes on the cross. To show our love for him we should be willing to do something for him. We should do what he wants us to do, even though it seems to mean a sacrifice to ourselves.

2. Joseph of Arimathæa and Nicodemus were afraid to say that they loved Jesus when he was alive, but they spoke out when he was dead. It would have helped him more if they had stood up for him openly when he was alive. It is better to stand up for what we know is true late than not at all—"better late than never," the old proverb says—but it is braver to stand for the right when the fight is hardest—not when it is over.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Courage. Jesus gave his life for us on the cross. He was brave and courageous. We want to show our love and thankfulness to him. Therefore:

We will try to do what he wants us to do, even though it takes bravery and courage. We will try to be brave and to take his part when it will do the most good, and not to hesitate to speak out for him, even when it is hard.

EXPRESSIONAL SESSION

HOW WE THINK OF JESUS

I John 5:2-6

THE CLASS PRAYER

O Jesus, we love thee and thank thee for thy bravery and love for us in enduring the suffering on the cross. Help us

to show our love for thee in doing those things which thou wouldst have us to do. Help us to be brave and strong for what is right. For thy name's sake. Amen.

VERSES FOR USE IN THE MEETING

I Corinthians 15:17; Acts 16:31; 8:37; 9:38.

HYMNS FOR USE IN THE MEETING

“My Faith Looks Up to Thee.”

The hymns mentioned in connection with Chapter XVIII.

QUESTIONS FOR USE IN THE MEETING

1. What happened immediately after Jesus died on the cross?
2. Who was the braver—Peter or Joseph of Arimathæa?
3. What do we mean by “Good Friday”?
4. In many churches there is a service of prayer from twelve o'clock until three. Why is this?
5. What else can you find out in your Bibles about Nicodemus?
6. How can I show my love for Jesus?

TOPICS FOR DISCUSSION OR REPORTS

1. Three Gardens of the Bible.
2. The Rock Tomb of the Garden.
3. Pilate's Thoughts After the Crucifixion.
4. Peter's Thoughts After the Crucifixion.
5. Caiaphas' Thoughts After the Crucifixion.
6. “Ben-Hur.” The Account of the Crucifixion.
7. How Should We Think of Jesus?

THREE GARDENS OF THE BIBLE

THE GARDEN OF EDEN

“And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food.”—Genesis 2:8, 9.

THE GARDEN OF GETHSEMANE

“Jesus . . . went forth with his disciples over the brook Kidron, where was a garden, into which he entered.”—John 18:1.

“And he went forward a little, and fell on the ground, and prayed.”—Mark 14:35.

THE GARDEN OF THE RESURRECTION

“Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid.”—John 19:41.

“Be not amazed: ye seek Jesus, . . . who hath been crucified: he is risen; . . . behold, the place where they laid him!”—Mark 16:6.

CHAPTER XX
WEEK DAY SESSION
THE RESURRECTION OF JESUS

Matthew 28:1-15; Mark 16:1-10; Luke 24:1-12; John 20:11-18

THE MEMORY VERSE

“He is not here; for he is risen.”—Matthew 28:6.

THE LESSON STORY

The disciples and the other friends of Jesus spent the Sabbath after the crucifixion quietly, mourning for their dead Friend, Luke 23:56. They seem to have forgotten completely what he had told them about his death and resurrection. Even Peter and James and John, who had been with him on the Mount of Transfiguration and in the Garden of Gethsemane, had forgotten his words.

As soon as the Sabbath was past some of the women of the party procured spices and started to the tomb in the garden of Joseph of Arimathæa. They knew that the body of Jesus had been prepared hastily for burial after the crucifixion on Friday, for the Sabbath was too near to make possible all the preparations which were necessary. Their love for Jesus, too, made them want to do everything in the best way that they could. The women in the party were Mary Magdalene and Mary, the mother of James the less and Joses, and Salome, the mother of John and James.

As they went along the road they talked about their dead Friend. They wondered who would roll away the heavy stone from the door of the tomb, for they knew that they themselves were not strong enough to do this. They did not know about the guard of Roman soldiers, and it was just as well, for the soldiers were no longer there. Something strange had happened to them. They hurried to the rulers and high priests, and told a strange story. They said

that while they were watching the tomb there had been an earthquake, and an angel had rolled away the stone from the door of the tomb, and sat upon it—an angel whose appearance was as lightning, dressed in garments as white as snow. The watchers had been overcome with fear. They were so frightened that they had fallen to the ground as if they were dead. Then, as soon as they could get courage, they had gotten up and had come to the city to tell what had happened.

The chief priests were troubled. They did not want people to know the story, so they gave the soldiers money to tell a lie—to say that they had fallen asleep while they were on guard, and that while they were asleep, Jesus' disciples had stolen his body! And the soldiers did this. They allowed themselves to be paid to tell a lie—to be bribed not to tell the truth!

So when the women came to the tomb, they found that the stone had already been pushed aside. Mary Magdalene did not wait to see what had happened. She turned and went back to the city to tell the disciples that the body of Jesus had been stolen. The other women went nearer the tomb.

But instead of the Roman soldiers on guard, a young man—an angel—was there. He spoke to them and gave them a message. "Be not amazed," he said. "Ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here." Then he gave them a message for the disciples, especially mentioning Peter, who must have needed comfort very much. The women were surprised and frightened. They left the place as quickly as they could, and returned toward Jerusalem. On the way they met another party of women, coming on the same errand. The two parties returned to the tomb together. This time they found two angels there. These angels told them again what they should do. They all started again to Jerusalem. On the way Jesus met them. This was his first appearance after his resurrection.

In the meantime Mary Magdalene had gone to the upper room where the disciples were and had given them her news. The disciples hurried to the garden. Peter and John were ahead. John reached the tomb first. He looked in. He saw the linen cloths that had wrapped the body of Jesus.

Then Simon Peter came up. They both saw the cloths—those which had been wrapped about Jesus' body, and that which had been wrapped around his head lying in a different place by itself. They did not know what to think. They went back to the upper room and called together all the disciples whom they could find, and told them the story of the empty tomb.

Mary Magdalene had not left the garden with Peter and John. She stayed in the garden, crying. Once more she looked into the tomb, to be sure that she and the others were not mistaken. The two angels were still there, one sitting at the place where Jesus' head had been, the other at the place where the feet had been.

"Why do you weep?" one of the angels asked.

Mary does not seem even yet to have understood what had happened. "I am crying because they have taken away my Master, and I do not know where they have laid him," she said. Then she turned and Jesus was standing behind her, though she did not know it. He spoke to her, saying almost the same words that the angels had said—"Why are you weeping?"

She did not know his voice. She thought it was the gardener who spoke, so she asked again where the body of Jesus had been put. Jesus said one word—her name, "Mary." As she heard it, she knew who it was that spoke. She knew that Jesus was alive again! Jesus told Mary to go back to the disciples and to tell them that she had seen him. And of course Mary obeyed. This was Jesus' second appearance after his resurrection. Mary hurried back to Jerusalem and told what had happened to her. Just before this the other women had come in and told their story of seeing Jesus. Peter, too, had seen him.

You can imagine how excited the disciples were. Their Friend had died and been buried, and now something strange had happened—they did not exactly know what. They shut the doors in the upper room, for they were afraid.

Suddenly two more of Jesus' followers came in. They, too, had a strange story to tell. They had been going to Emmaus, a little village about seven or eight miles from Jerusalem and on the way a man had joined them. He had talked to them in a most wonderful way. They had been

very much interested. When they reached Emmaus they had invited him to supper. He had accepted the invitation and had come in with them. And when he took the bread in his hands and broke it, they suddenly knew that this was Jesus! As soon as they recognized him he had disappeared, and they had hurried back to the city right away, to tell the disciples what had happened to them.

Once more there was excitement among the men in that upper room. Jesus had appeared to the women, to Mary Magdalene, to Simon Peter, to the two on the road to Emmaus. Then suddenly he himself was among them again, saying the words that he so often had used when he was alive, "Peace be unto you." They were frightened, and hardly knew what to do. He showed them his hands and his side, and asked for something to eat. He proved to them that he was really alive again. He talked to them gently, in the old, familiar way. Then he breathed upon them and gave them his blessing, saying, "Receive ye the Holy Spirit."

Once more he was gone. But the disciples were no longer sorrowful. They knew that the Lord had really risen, that he really was alive again.

HANDWORK

Model on the sand table the rock tomb in the garden.

NOTEBOOK WORK

There were five appearances of Christ on the resurrection day. Enter them in your notebook. Their order is as follows:

- 1, 2. To the women and to Mary Magdalene. (The order in which these appearances occurred is not certain.)
3. To Peter.
4. To the two men on the way to Emmaus.
5. To the Eleven in the upper room.

EXPRESSIONAL ACTIVITY

Jesus himself and the angels gave the good news of his resurrection to others. Can you help in this work of spreading the good tidings? One way would be to bring to class some one who does not come.

MEMORY WORK

Learn the Easter hymn, "Jesus Christ Is Risen To-Day." This will be found in "The Hymnal," number 244.

BOOKS AND STORIES

There are very many stories that you can find to read in connection with this lesson. Here are the names of some of them:

"Good Stories for Great Holidays," by Frances Jenkins Olcott.

"Tell Me Another Story," by Carolyn Sherwin Bailey.

"Easter," by Robert Havens Schauffler. (The stories, "The Snowdrop," and "Mother Hubbard's Christmas Lily.")

SUNDAY SESSIONJESUS' APPEARANCES AFTER THE
RESURRECTION

John 20:24-29

THE MEMORY VERSE

"Blessed are they that have not seen, and yet have believed."—John 20:29b.

THE LESSON STORY

On the evening of the resurrection all the apostles except Thomas were together in the upper room. For some reason Thomas was not there. When his friends told him about Jesus, he would not believe. "Except I shall see in his hands the print of the nails," he said, "and put my finger into the print of the nails, and put my hand into his side, I will not believe."

Thomas had been a very loyal follower of Jesus. He was a very brave man. At the time of the illness of Lazarus, you remember, John 11:16, he had proposed to go back to Bethany immediately, although he knew that this would

be dangerous. Yet Thomas doubted that Christ had risen from the dead, and for this reason he has often been called "Thomas the Doubter."

Jesus had told the disciples to go to Galilee and that he would meet them there. For some reason, perhaps because it was hard to persuade Thomas that Jesus had risen, they did not obey his command right away. On the Sunday after the resurrection they were still in Jerusalem, still in the upper room with the doors shut. On this night, however, Thomas was with them.

Suddenly, although the doors were still shut, Jesus was in their midst—his sixth appearance. He said the words which he had used to them very often when he was alive, "Peace be unto you."

Then he turned to Thomas the doubter, and spoke to him particularly. "Reach hither thy finger," he said, "and see my hands; and reach hither thy hand, and put it into my side [where the spear of the Roman soldiers had pierced it]: and be not faithless, but believing."

Thomas had thought that he needed the proof of touching Jesus, as well as of seeing and hearing, but he did not. When he heard the Saviour's loving words and saw his loving face, he knew him at once and made his great confession, "My Lord and my God."

Then Jesus said words that have been a great comfort to all the people of the world ever since that day. He told Thomas that he believed because he had seen Jesus. Then he added the words of our Memory Verse, "Blessed are they that have not seen, and yet have believed."

Those words have brought great joy to many of the people of the world. We who live nineteen hundred years after the days of Jesus cannot see him or hear him or touch him with our physical eyes and ears and fingers, yet there are thousands of people in the world who believe in Jesus, and who are blessed because they do. Are you one of those who are blessed? Shortly after Jesus began his teaching he said the words which we call the Beatitudes, or "Blesseds"—Matthew 5:3-11. Here is another Beatitude to add to the list—a Beatitude which we should all try to understand and to realize with all our hearts and our minds and our souls. Be sure to learn these words and to remember them always.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. Jesus said to Thomas, "Blessed are they that have not seen, and yet have believed." The Apostle Paul said to the jailer at Philippi, "Believe on the Lord Jesus, and thou shalt be saved." Do you believe in him? Are you one of those whom he called "blessed"?

2. The Jews had their weekly Sabbath, or day of rest, on Saturday. Christian nations have their Sabbath on Sunday, because this was the day upon which Jesus rose from the dead. When you think of what this means, do you think that you keep Sunday as you should—the weekly memorial of Jesus' resurrection from the dead?

3. We know very little about Thomas except two little stories that are given about him. One of them, John 11:16, shows that he was a brave man; the other, John 20:24-29, has given him the name "the doubter." A man who is hard to convince nowadays is often called "a doubting Thomas." Things that are not pleasant about a person are repeated and remembered much longer than kind things. Let us always try to say the kind things about people rather than the unkind things.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of True Faith. Jesus said, "Blessed are they that have not seen, and yet have believed." Though I am one of those who have not seen him with my physical eyes, I believe in him and have faith in him. Therefore:

I will show my belief and my faith by trying to do those things which I know that he wants me to do.

EXPRESSIONAL SESSION

HOW TO SHOW OUR FAITH

James 1:22-27

THE CLASS PRAYER

Our Father in heaven, we want to show our true belief in thee and in the fact that Jesus rose from the dead. We want to be faithful followers—not doubting Thomases, who

think that they must have all things proved to them through their sight and hearing and sense of touch. Help us to be true believers, and to show our belief and faith in right ways. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

I Corinthians 15:3-7, 12-21; Revelation 5:12; Luke 24:46; John 10:11, 17, 18; 14:26; John 11:25; Galatians 5:22.

HYMNS FOR USE IN THE MEETING

Many Easter hymns may be found in your hymnals.

QUESTIONS FOR USE IN THE MEETING

1. Why do we have our day of rest on Sunday instead of on Saturday as the Jews did?
2. Give the appearances of Christ after the resurrection about which we have studied so far.
3. What can you tell about the guard of soldiers set to watch Jesus' tomb?
4. What women are named in the Bible as going to Jesus' tomb?
5. Name the ten disciples to whom Jesus appeared in the upper room on the evening of the resurrection day.
6. How can Juniors of to-day show their belief in Jesus?

TOPICS FOR DISCUSSION OR REPORTS

1. Burial Customs of the Jews.
2. The Women Who Went First to the Tomb.
3. The Order of Jesus' Appearances on Easter Sunday.
4. The Last Beatitude.
5. The Two Women Jesus Met on the Way to Emmaus.
6. Doubting Thomases Among the People of To-Day.
7. A "Doubting Thomas" Junior.
8. One Good Act a Day.

CHAPTER XXI

WEEK DAY SESSION

JESUS APPEARS TO THE DISCIPLES ON THE SEA OF GALILEE

John 21 :1-19

THE MEMORY VERSE

“Feed my sheep.”—John 21 :17b.

THE LESSON STORY

The angel at the tomb had sent a message from Jesus to the disciples that he would meet them in Galilee, Matthew 28:7, but they had stayed in Jerusalem more than a week after the resurrection. Then they went northward to the part of the land of Palestine where most of them had lived before they became followers of Jesus. They must have been restless and excited, wondering what Jesus wanted them to do next. One day there were seven of the disciples together. You can find who they were in John 21 :2. It was hard for Peter, who was in the group, to be unoccupied. He had a busy, restless nature, and he always wanted to be doing something.

Perhaps they were sitting in Peter's house, waiting for something—they did not know what. Suddenly Peter jumped up.

“I'm going fishing,” he said.

“We'll go, too,” the others answered. They were glad to have something to do. They went out to the shore of the lake and got out their little fishing boat, which they had used so often when Jesus was with them. They pushed out from the shore and began to fish.

You remember that in Palestine, people usually fished at night. It was evening when the disciples started out.

All night long they stayed on the lake. All night long they fished, but they didn't catch even one little fish. As daylight came they rowed the boat closer to the shore, for they were tired and discouraged.

As they came nearer to the beach they noticed a Figure on the sand. They could see that it was a man, but they did not know who it was. He called to them, "Have you anything to eat?" When they answered "No," he said words which should have made them know him at once, we should think, for they were very much like words that he had said before, Luke 5:4, "Cast the net on the right side of the boat, and ye shall find."

They obeyed the Man's words, though even then they did not know him. They cast out the net, and when they tried to pull it in, they found it so full of fish that they could not manage it—one hundred and fifty great fish, as they counted later.

This kind of miracle had happened before, you remember, at almost the very beginning of Jesus' ministry, Luke 5:4-10. It made John, the disciple whom Jesus loved, realize who the Man on the shore was.

"It is the Lord," he said, turning to Peter.

Do you remember how Peter had acted at the time of that first miraculous draft of fishes? He fell down at Jesus' feet, and worshiped him. Now he jumped into the sea and swam toward the shore—a hundred yards away; he was in such a hurry to reach Jesus that he could not wait for the boat. The rest of the disciples rowed slowly to the beach, dragging after them the heavy net.

The disciples were frightened and awed when they came to shore, they didn't dare even to speak. They found that there was a fire on the beach, and that Jesus had already laid fish upon it. "Bring some of the fish that you have caught," Jesus said. In silence they pulled in the net. To their surprise it wasn't torn at all in spite of the great number of fish. Quietly they got ready some of the fish for their meal. Quietly they ate, when Jesus told them to, and gave them the food. They knew him, but for some reason they were frightened.

After they had eaten their breakfast Jesus turned to Simon Peter.

"Simon, son of John," he asked, "lovest thou me more than these?"

"Yea, Lord," Simon answered. "'Thou knowest that I love thee."

"Feed my lambs," Jesus said.

A little later Jesus spoke a second time, asking the same question, "Simon, son of John, lovest thou me?" And again Simon Peter answered that he did love Jesus. Jesus this time said, "Feed my sheep."

A third time Jesus asked almost the same question. Peter's feelings were hurt because Jesus asked him the same question so many times. "Thou knowest all things," he said. "Thou knowest that I love thee." "Feed my sheep," Jesus said again, using almost the same words.

Jesus asked Peter the question three times because Peter had denied him three times. When he told him to feed his sheep and lambs and care for them, he meant that he trusted Peter to tell the people of the world about Jesus and his love. You remember how Jesus had told the disciples that he was the Good Shepherd. John 10:11. The people of the world, men, women, and little children were his sheep and lambs. He wanted Peter to teach them of his love.

Then Jesus told Peter something of what was to come to him—that he was to be imprisoned and to die for his sake. And this was true, for Peter did die as Jesus had done, on the cross. But stories which have been handed down since the days of long ago tell us that Peter was brave at that time—so brave and so bold that he insisted upon being crucified head downward, because he said that he was not worthy of being crucified in the way that Jesus had been. Peter always remembered Jesus' special words to him. He tried to obey them and never after this did he deny Jesus, or show himself a coward.

HANDWORK

Model on the sand table a map of the Sea of Galilee. Make a boat, and a net, and place a little pile of sticks on the shore to indicate the fire which the disciples found ready.

NOTEBOOK WORK

This was the seventh appearance of Jesus to the disciples after the resurrection. Enter it in your notebook, giving the names of those who were present as far as you can find out from John, chapter 21.

MAP WORK

Trace on the map the journey from Jerusalem, where Jesus had appeared to his followers in Chapter XX, to Galilee, where this lesson takes place. It would take about five days for the disciples to make the journey from Jerusalem to Galilee.

EXPRESSIONAL ACTIVITY

Jesus told Peter to feed his lambs and care for his sheep. By the lambs and the sheep he meant the people of the world. Can you help some one this week? Can you bring some child to church or to your class? Then you will be doing one of the things which is included in Jesus' command to Peter.

MEMORY WORK

A PRAYER SONG TO LEARN

- "Jesus, tender Shepherd, hear me;
Bless thy little lamb to-night;
Through the darkness be thou near me,
Keep me safe till morning light.
- "All this day thy hand has led me,
And I thank thee for thy care;
Thou hast warmed me, clothed and fed me,
Listen to my evening prayer.
- "May my sins be all forgiven,
Bless the friends I love so well;
Take us, Lord, at last, to heaven,
Happy there with thee to dwell."

SUNDAY SESSION

THE GREAT COMMISSION

Matthew 28:16-20; Mark 16:19, 20; Luke 24:49-52; Acts 1:1-12

THE MEMORY VERSE

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit . . . and lo, I am with you always, even unto the end of the world."—Matthew 28:19, 20.

THE LESSON STORY .

Once more Jesus appeared to his followers while they were in Galilee. When he came to them this time he gave them a command which has come to be known as "the Great Commission," the words of our Memory Verse: "Go ye," he said to the disciples, "and make disciples of all the nations." Those words were the words that sent the Eleven out into the world to preach and teach. They were the words which made the Christian religion a world-wide religion, instead of a religion of the Jews alone. In Galilee, too, Jesus appeared to his brother James, and it is thought that at this time James came to believe that Christ was really the Messiah. Before this he had not been convinced, but soon after this time he became one of the leaders in the Church at Jerusalem.

The disciples probably stayed about three weeks in Galilee. Then they must have received a special command from Jesus to return to Jerusalem, for his tenth appearance, as given in the Bible, is again in the neighborhood of the holy city. He told them to stay there until they received a special blessing which he promised them.

His eleventh and last appearance before the ascension came very soon after this, forty days after the crucifixion. He led them out toward Bethany, to the Mount of Olives, and there he repeated to them again words something like those of the Great Commission: "Ye shall receive power, when the Holy Spirit is come upon you: and ye

shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."

Those were the last words of Jesus before the ascension. As the disciples watched, he was taken up; a cloud received him, and they could see him no longer.

And as they gazed upward, suddenly two figures in white were with them. They told the disciples that Jesus had gone into heaven, but that he would come again—"Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

The disciples returned to Jerusalem. But they felt very differently from the way that they had felt when Jesus was crucified. They were not sad, not grieved. They knew that he was a great King, God's Son, and they knew that there was a great work for them to do in the world, to tell others of Jesus and his love for all the people, even in the uttermost part of the earth.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. Jesus came to his followers when they were busy with their daily duties, doing their usual work as fishermen on the Sea of Galilee. He wants us all to do our work in the world. He will come to us in the midst of work that seems everyday, as well as in greater tasks.

2. Jesus gave to his followers the work of telling everyone in the world of him and of his love. He himself preached only three years. He never went very far from his own land during his years of preaching. Yet his teaching is known to and believed by millions of people in the world.

3. There are about a hundred million people in the United States. According to statistics there are about forty-two millions who are members of churches. How many people would each Church and Sunday-school member have to bring to Jesus to have everyone in the United States his follower? How many would you have to bring to him? Are you going to try to do your share?

4. If there are one billion seven hundred million people

in the world, and if five hundred and seventy-six million are Christians, and if each Christian should bring to Jesus one heathen in a month, how long would it take to convert the world?

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Growth. Jesus wanted the story of his love for the world to be told everywhere. He commanded his disciples to tell about him first in Jerusalem, and then to the uttermost part of the earth. This command is for his followers of to-day also. The way to spread the knowledge of Jesus is for each of his followers to "go . . . and preach [or tell]." Therefore:

I will try to do my part in spreading the good news of Jesus' love and to help his Kingdom to grow so that it extends over the whole earth.

EXPRESSSIONAL SESSION

HOW WE CAN HAVE JESUS WITH US TO-DAY

John 17:11, 12, 20-24

THE CLASS PRAYER

O Jesus, help us to do thy will in telling others of thee and of thy love for the people of the world. Help us to know the best ways in which we can feed thy lambs, as Peter did. Let us try to help to spread thy Kingdom until it covers the whole earth, as the waters cover the sea. For thy name's sake. Amen.

VERSES FOR USE IN THE MEETING

Mark 16:15; Philippians 2:5-11; Revelation 1:17, 18; Ephesians 4:8; I Peter 3:22; Matthew 25:40.

HYMNS FOR USE IN THE MEETING

"Jesus, Tender Shepherd, Hear Me."

"See, the Conqueror Mounts in Triumph."

"Hail, the Day That Sees Him Rise."

"He Is Gone: A Cloud of Light."

"Thou Art Gone Up on High."

"Golden Harps Are Sounding."

QUESTIONS FOR USE IN THE MEETING

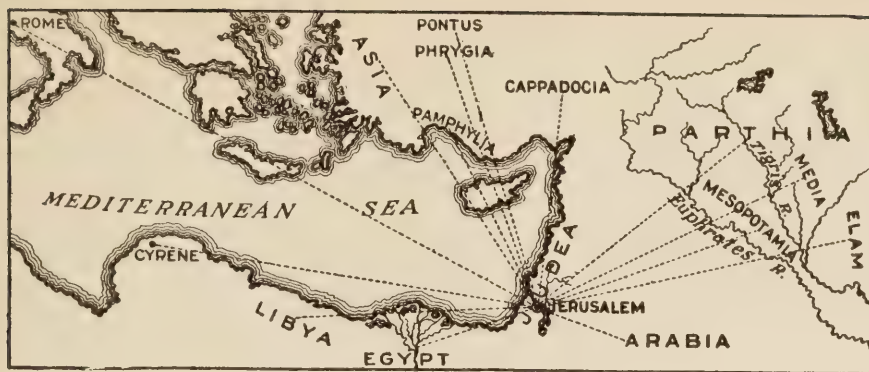
1. Mention some times when Jesus, before his death, appeared to his disciples, while they were fishing.
2. Tell of another time than this week's lesson when there was a miraculous draft of fishes.
3. Go over the appearances of Jesus about which you have studied in your lessons.
4. Name the disciples who were fishing by the Sea of Galilee.
5. Where did the ascension of Jesus take place?
6. What was the Great Commission?
7. What did the two angels say to those who watched the ascension?
8. What did the disciples do after this?
9. How can we serve Jesus best to-day?

TOPICS FOR DISCUSSION OR REPORTS

1. Jesus the Good Shepherd.
2. Peter the Under Shepherd.
3. The Appearances of Jesus in Galilee.
4. The Last Appearance of Jesus.
5. Jesus' Appearance to Paul. Acts 9:3-7.
6. How Jesus Comes to Those Who Try to Do His Will.

FOLLOWING JESUS DAY BY DAY
PART II

EARLY FOLLOWERS OF THE LORD JESUS



CHAPTER XXII

WEEK DAY SESSION

THE FIRST CHRISTIAN SERMON

Acts, chapter 2

THE MEMORY VERSE

“And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.”—Acts 2:38.

THE LESSON STORY

Jesus' ascension had taken place. The disciples had returned to Jerusalem, where they met together in the upper room of the house where they were living. The Eleven were there and Mary the mother of Jesus. There, too, were Jesus' brothers and the women who had been among his closest followers. Altogether there were about one hundred and twenty people present.

Peter stood up and spoke. He said that he thought it was necessary to select another man to take the place of Judas, who had betrayed Christ. There should be twelve apostles, and the man who was to be the twelfth should be one who had known Jesus and had been with him from the beginning until the resurrection. The rest agreed with Peter, and they chose two to be voted on. The lot

fell to Matthias, and he became one of the Twelve. We know nothing more about Matthias.

Jesus had told the apostles to wait in Jerusalem for the coming of the Holy Spirit. Jesus had ascended to heaven, you remember, forty days after the resurrection. For about ten days after the ascension the disciples remained in Jerusalem, meeting in the upper room, praying earnestly and constantly, talking about Jesus and his life and deeds. Then on the Day of Pentecost—the fiftieth day after the passover, and so about ten days after the ascension—the promise of Jesus was fulfilled.

The friends of Jesus had gathered together in one room. “And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”

No one can explain exactly what happened at this time, but there was a wonderful miracle. Because it was the Day of Pentecost, and a great holiday for the Jews, there were in Jerusalem men from all over the world. They heard the sound of the rushing, mighty wind, and ran to the place from which the sound seemed to come. And as they came to the place, each man seemed to hear the language of his own country, even though that country was far-away Rome or Parthia or Arabia!

“What has happened?” one asked another. “They are talking the language of our own country instead of Greek!” (Greek and Aramaic, a kind of Hebrew, were the two languages usually spoken in Palestine at this time.) “What does this mean?”

“Oh, they have only been drinking too much wine,” said another. “It’s nothing.”

But Peter, as usual, was the first to perceive that here was a chance to do something. He stood up bravely before that great crowd of strange Jews—he didn’t know whether they would turn out to be enemies or friends—and preached the first Christian sermon! Wasn’t he a different Peter from the Peter of fifty days before? Peter

the cowardly denier of Christ had become Peter the brave Christian preacher!

You can read all of that sermon in Acts, chapter 2. Peter began with the prophet Joel, who had foretold seven hundred years before that God's Spirit should be poured out upon the people. That day had come, Peter said, for Jesus had come into the world and was the Fulfillment of all that the prophets had foretold. He told about Jesus' crucifixion and resurrection. He called the people to account for their sins.

It was a wonderful sermon for Peter, the uneducated fisherman, to preach. It showed how much Jesus had done for him. It touched the hearts of many of those who heard.

"What shall we do?" those in the crowd asked.

And Peter said words which he was to say to many people, many times after that, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."

As a result of Peter's sermon, three thousand people were baptized that day—true believers in Christ, who went to the Temple daily, and listened to the apostles' teachings, and tried to live the kind of lives which Jesus wanted them to live.

And day by day, the Bible says, "the Lord added to them . . . those that were saved."

HANDWORK

Draw on the blackboard a small circle. In the center of this circle write your own name. Suppose that you tell four people about Christ, and divide the circle into four parts by two diameters at right angles. Draw a second circle larger than the first, but with the same center. Extend the four diameters to the edge of this circle. Suppose that each of the four persons you have told of Christ tells four others. Divide each section of the outer rim in four parts. There will be sixteen sections, then—sixteen who know of Christ. If each of these sixteen tells four others, there will be sixty-four, and so the circle will grow larger and larger, as the circle

grows when you throw a stone into a pond. Resolve to be a center from which the good news of Christ radiates.

NOTEBOOK WORK

Begin a new notebook. This is to be called "Early Followers of the Lord Jesus." Write down the names of these followers as you find them in Acts, chapter 1. (When you put down "the brothers of Jesus," write in a parenthesis the name "James.")

EXPRESSIONAL ACTIVITY

Plan to take part in the expressional meeting of the class. Speak out bravely for Jesus this week as Peter did on the Day of Pentecost.

MAP WORK

Copy on the blackboard the map given with this lesson. Find the homes of the people who are mentioned in Acts, chapter 2.

MEMORY WORK

Learn the words of Acts 2:1-4.

SUNDAY SESSION

THE COURAGE OF PETER AND JOHN

Acts 3:1-16; 4:1-23.

"Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts 4:13.

THE LESSON STORY

The followers of Jesus were earnest churchgoers—that is, they went regularly to the Temple services. So, one afternoon, at the hour of prayer, three o'clock, Peter and John were going to the Temple, up to the wonderful brass door which was called Beautiful.

All the apostles had been doing wonderful things in Jesus' name. There were over three thousand people who had come to believe in Jesus. And now Peter was going to perform another miracle and to win a new follower for Jesus, and through him, many others.

There was a poor crippled beggar lying near the Beautiful Gate—a man more than forty years old who had been lame ever since he was born. Each day his friends took him to the Temple, where kind people passing by on their way to services, would give him money. Hour after hour he lay there on the ground with outstretched hand, asking for money. How tired of it he must have been! How uncomfortable he must have been some days when his lame feet and ankles hurt him very much. He was so badly crippled that he couldn't move. He didn't have much to eat—only the little lunch that was brought to him each day. He was very unhappy. Perhaps, though, he knew something about Jesus. Perhaps, because he had been close by the Temple door for so many days, he knew a great deal about what was going on.

As Peter and John came near, he held out his hand as he always did, to passers-by. Peter did not reach out a coin toward him. He said a few words. At first, probably, the man was disappointed. "Silver and gold have I none," Peter said; "but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk."

He took hold of the man's right hand, and raised him up. The man suddenly felt a strange sensation. His feet and ankle bones seemed to grow stronger. He leaped up! He stood upright! He could walk!

And the very first thing that he did was to go into the Temple with Peter and John, praising God for his goodness and kindness to him, telling of his cure to everyone. Of course there were many people who knew him, for he had begged so long in the same place. And of course they all crowded around to hear what he had to say.

Peter was always ready to seize an opportunity. When he saw the gathering crowd he preached another wonderful sermon about Jesus. As he preached, more and more people came together, until the priests from the Temple and the captain of the guard interrupted them and arrested them for

causing a disturbance. But just the same Peter had accomplished a great work. He had brought many people to believe in Christ. Now there were five thousand people who believed in him. The rulers became more and more troubled.

The next morning Peter and John were brought before the sanhedrin, or council, for trial. Many of the same men were present as had been present at the trial of Jesus—Annas, the high priest, and Caiaphas and others. They questioned the apostles closely about how they had been able to perform the miracle which everyone knew had been performed—for how could they deny this great miracle, which so many people had seen, which had cured a man whom so many people knew?

Peter once more spoke—once more he preached a sermon for Jesus, the third of which we have record since the coming of the Holy Spirit on the Day of Pentecost.

“We did this miracle,” he said boldly, “in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead. His name is the name in which we must be saved.”

The members of the council could do nothing. They were afraid that there would be a disturbance among the people if they punished the apostles for performing the miracle. The man who had been healed was standing near. They themselves knew that there had been a “notable miracle.”

They called Peter and John and told them that they must never again preach and teach in the name of Jesus. But the apostles did not promise to obey. “Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye,” they said. “We cannot but speak the things which we saw and heard.”

There was nothing more for the council to do. Again they threatened the apostles; then they let them go. And so the apostles returned to their friends and they all gave thanks to God for what he had done among them.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. When the Holy Spirit came into the hearts of the followers of Christ on the Day of Pentecost, there were great

changes in their lives. You can read about some of the things they did in Acts 2:46, 47. There are many of the things in which we can follow their example.

(1) They continued "stedfastly with one accord in the temple." That is, they went regularly to church. Do you do that?

(2) They continued "breaking bread" at home. That is, they regularly partook of the Lord's Supper. Because they could not do this in the Temple, they had then seasons of communion in their homes.

(3) "They took their food with gladness." Do you ever grumble at mealtime?

(4) They praised God.

(5) They had "favor with all the people." And they won this favor by living unselfish, kindly lives, sharing their goods with those poorer than themselves, following the Golden Rule.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of "Turn About Is Fair Play." Jesus said, "Whatsoever ye would that men should do unto you, do ye also unto them." Therefore:

I will try to act always as I would like to have others act toward me.

EXPRESSIONAL SESSION

PREACHING THE GOSPEL

Mark 16:15

THE CLASS PRAYER

Our Father in heaven, we want to be brave and courageous as Peter and John were. We want to do thy will even when it is hard. We want to follow the example of the members of the Early Church in Jerusalem and to try to do thy will in everything. Help us to do as we ought to do. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Isaiah 35:5, 6; Matthew 11:4, 5; 15:30, 31; 21:14; Acts 14:8-10; Job 24:15.

HYMNS FOR USE IN THE MEETING

- " 'Go, Preach My Gospel,' Saith the Lord."
- "Jesus Shall Reign Where'er the Sun."
- "Am I a Soldier of the Cross?"
- "Awake, My Soul, Stretch Every Nerve."

QUESTIONS FOR USE IN THE MEETING

1. What change did the coming of the Holy Spirit make in Peter?
2. Name a medical missionary and tell something about him.
3. In whose name did Peter tell the council that the miracle had been performed?
4. Whom did he say he must obey?
5. Whom should you obey?
6. How can you follow the example of the members of the Early Church?

TOPICS FOR DISCUSSION OR REPORTS

1. Peter's Three Sermons.
2. The Story of a Roman Jew Who Heard Peter's Sermon on the Day of Pentecost.
3. The Story That the Lame Man Told His Family.
4. The Sky Pilot to the Lumberjacks. (Frank Higgins.)
5. How Medical Missions Help to Make the World Christian.
6. A Missionary Doctor.

CHAPTER XXIII
WEEK DAY SESSION
WORKING IN JERUSALEM

Acts 6:1-7

THE MEMORY VERSE

“And the word of God increased.”—Acts 6:7.

THE LESSON STORY

Five thousand members of the Church! And more being added every day. That was the story of what was happening in Jerusalem. More and more followers of Christ were being added to the band of disciples; more and more was the good news of the gospel spreading.

There were many foreigners among those who had heard the disciples preach on the Day of Pentecost, and many of them believed the message of the apostles. These foreigners had difficulty, sometimes, in making themselves understood by the apostles. In some way there was a little disagreement among them. Some of those who had lived in Greece—the “Grecian Jews”—felt that the poor widows among them were not getting their fair share of the food and supplies which the apostles were distributing each day. The Twelve felt that the complaint was just. They did not want anyone in Christ’s Church to feel that he was unfairly treated. They called a meeting of the congregation.

“Perhaps we have not been able to manage all these things rightly,” they said. “It is our duty to preach the word of God. We think that it would be wise for you to select seven men from among you who will manage the distribution of money and supplies each day. We will continue to preach to you and to pray for you.”

The plan pleased the congregation. They selected seven men, and prayed for them, and "laid their hands upon them." These men were: Stephen; Philip (not Philip the disciple); Prochorus; Nicanor; Timon; Parmenas; and Nicolaüs. They have since been called the first "deacons."

You will notice that the names of most of these men were not Jewish. They were Greek. We think for this reason that these men were probably Greeks. At any rate their selection was pleasing to the people, for "the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly."

THE STRANGER WITHIN OUR GATES

Have you who live in the United States to-day any question to settle like that of the apostles in Jerusalem? Have you any foreigners in your school who think that they are not fairly treated because they do not understand exactly what is going on, who are left out of the play because they cannot speak English, who cannot get good marks in their lessons because it is hard for them to understand the recitations? There are many, many strangers among us here in America. Almost one sixth of the people were born in another country than ours, and many of them know hardly a word of English. They do very, very much of the work that is done here in America. They mine our coal; they work in our factories; they make our shoes and gloves and furniture and collars and cuffs and shirts. Oh, there are many, many things that they do for us in this United States. And when we meet little foreign children in school, we must not hurt their feelings by making fun of them or by calling them nicknames. We must try to help them to feel that they really belong to our country, and to become really truly Americans.

"She is such a strange little girl, mother. She wears such funny clothes, and she doesn't understand very well what Miss Brown says, and she can't talk English very well, either. She has little, round black eyes, and the boys call her 'Chink.'"

"Don't you think that is unkind, Jean? Wouldn't it be nicer for you to treat her as you treat Alice and Margaret? She is a stranger in a strange land, and if you tease her, you are not doing unto others as you would like them to do to you. Just remember how you would feel if you were a little girl in China—how strange you would seem to the little Chinese children."

That night Jean had a strange dream. She thought that she was in a strange country. All around her were queer buildings, pagodas, such as there were on mother's Canton china. She walked down the street, and the people were all riding in funny little carts, drawn by men instead of horses. She went into a house finally—a queer little house—and found there many little girls and boys, eating rice and drinking tea.

As she came through the door they surrounded her. They pulled her into the room; they passed their hands over her dress and laughed at it. They pointed out her curls and her blue eyes, and though she didn't exactly know what they said, she knew in her dream that they were thinking she was a very queer little girl. But they were polite, too. They made her sit down at the funny little table. They gave her a bowl of rice and some chopsticks. Poor Jean! She tried to eat, for she was very hungry. But she couldn't manage the chopsticks! She couldn't get any rice into her mouth. And suddenly she saw that all the children were laughing at her, and she woke up crying as if her heart would break.

"I'll never, never make fun of any strange little girl or boy again," she said. "I'll be kind to them always, no matter how different they seem from what we are. I'll try to be just as kind and friendly to them as I am to Margaret and Alice, for I know now how badly they feel when they are strangers in a strange land."

HANDWORK

Can you make an article of clothing for an immigrant child? Perhaps you can mend some of your old toys for them. Or perhaps you can make some knitted squares to put in an afghan.

NOTEBOOK WORK

Enter in your notebook the names of the seven deacons, under the heading, "The First Deacons of the Christian Church."

EXPRESSIONAL ACTIVITY

If you know any foreign children, if there are any in your day school or church school, try to be kind to them in every way that you can and to make them feel at home in this great country of ours, which is so new and strange to them.

MEMORY WORK

Learn the words of the following poem of Robert Louis Stevenson:

FOREIGN CHILDREN

Little Indian, Sioux or Crow,
Little frosty Eskimo,
Little Turk or Japanee,
Oh! don't you wish that you were me?

You have seen the scarlet trees
And the lions over seas;
You have eaten ostrich eggs,
And turned the turtles off their legs.

Such a life is very fine,
But it's not so nice as mine:
You must often, as you trod,
Have wearied not to be abroad.

You have curious things to eat,
I am fed on proper meat;
You must dwell beyond the foam,
But I am safe and live at home.

Little Indian, Sioux or Crow,
Little frosty Eskimo,
Little Turk or Japanee,
Oh! don't you wish that you were me?

SUNDAY SESSION**STEPHEN, THE FIRST CHRISTIAN MARTYR**

Acts 6:8 to 7:60

THE MEMORY VERSE

“And Stephen, full of grace and power, wrought great wonders and signs among the people.”—Acts 6:8.

THE LESSON STORY

One of the men who was selected as one of the seven deacons of the Early Church in Jerusalem was Stephen, “a man full of faith and of the Holy Spirit.” Stephen was probably a Greek, for his name is Greek. It means “a wreath” or “a crown.” This name was significant for Stephen won a crown—the crown of martyrdom.

Stephen was full of grace and power, the Bible tells us, and he did many miracles among the people. He spoke in the various synagogues, or churches, where the foreign Jews worshiped. We in our great cities to-day have churches where our foreign people worship God in their own language, and in Jerusalem there were in the same way churches for those who did not speak Hebrew—there were churches for the people from Cyrene and Alexandria in Africa, and for the people from Cilicia in Asia, for instance.

Stephen told the good news of Jesus in these churches. He spoke so bravely and so well that the leaders of the Jews could not answer his arguments. They felt about him as they had felt about Jesus himself. They hired men who accused Stephen, as they had accused Jesus, of speaking against the law of Moses. They brought him before the council as Jesus had been brought before the same cruel judges and accusers. As the members of the council sat in their seats in a semicircle around him, he began his defense. As he stood there, the Bible tells us, his face was like the face of an angel.

Stephen was as brave as Peter had been. He went over the history of the Jews from the beginning. He said that Abraham and Jacob, whom all the Jews loved and

honored, had not obeyed the law of Moses, because they had lived before that law was given. Even Moses and Joshua, who had found great favor with God, had not been able to worship in the Temple, because they had lived before Solomon built the Temple. Yet God loved all these men and had shown them honor. The Jews themselves all loved their memory, and showed them honor.

Then Stephen accused the men of the council, the people of his own day. He called them "stiffnecked," and accused them of having murdered the Righteous One, Jesus Christ.

The members of the council let Stephen go on to this point. Then they could not stand his accusations any longer. They "gnashed on him with their teeth." But Stephen, "being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

And just then, the members of the council cried out with loud voices. They stopped their ears so that they could not hear him. They seized brave Stephen and took him out of the city. The witnesses took off their garments and laid them at the feet of a young Pharisee named Saul. Then they stoned him, stoned him until he died, crying to the Lord and saying, "Lord Jesus, receive my spirit."

Stephen's last words are something like the last words of Jesus on the cross. Jesus had prayed for his enemies, "Father, forgive them; for they know not what they do," and Stephen, too, prayed for those who killed him, "Lord, lay not this sin to their charge." So he died with a prayer of forgiveness on his lips—the first martyr to die for Christ in the Early Church in Jerusalem.

FORGIVENESS TO-DAY

An old writer of Church History, named Tertullian, who lived about the year 160 to 230 says, "The blood of the martyrs is the seed of the Church." Stephen died, but his

work went on. Many, many hundreds of Christ's followers have died since that day, but the work goes on and on.

In the year 1900 there was a terrible massacre of Christians in China. Missionaries, men and women and children, were killed by the hundred by the Chinese rebels, who were called "Boxers." Among those who were killed were a young man, Dr. Courtland Van Renssalaer Hodge, and his wife, Elsie Sinclair Hodge, a very popular graduate of a college in the United States, who had given her life service to China. Elsie Hodge had a sister who was going to the same college. How do you think she felt about the people who had made her sister and brother-in-law martyrs? Do you think she hated them? No, indeed. Even before she had finished college she decided to go to China as a missionary's wife, too. And to-day she is helping those poor Chinese to know of Jesus, and his love, instead of hating them. She must have felt as Stephen did. She must have forgiven them and prayed to Jesus, "Lay not this sin to their charge."

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. We shall probably never have to forgive enemies who are putting us to death. But sometimes people will do us a wrong which is little in comparison with the wrong that they did to Stephen. We should forgive them for it and try to feel as Stephen and as Jesus did, "Lay not this sin to their charge."

2. Before you ask God to forgive others, be sure that you ask him to forgive you yourself, for you probably have been to blame in some way, or others would not think that you are at fault.

3. Be sure not to be a hypocrite or a Pharisee, and think yourself better than other people are.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Self-Examination. None of us is perfect in God's sight. We are all to blame sometimes. Therefore:

Before I blame others, I will examine my own conduct and be sure that I myself am not to blame. I will ask

forgiveness for my faults both of God and of the person to whom I owe the apology.

EXPRESSIONAL SESSION

HOW WE SHOULD TREAT OTHERS

Matthew 7:12

THE CLASS PRAYER

O God, the Helper of all thy people in ages past, help us, too, to be brave in standing up for thee and for the right. Help us in all our times of trouble to be brave. Help us to say when we are wronged, as Stephen did, "Lay not this sin to their charge." Help us to forgive others. "Forgive us our trespasses, as we forgive those who trespass against us." For Jesus' sake, Amen.

VERSES FOR USE IN THE MEETING

Acts 12:1, 2; Hebrews 11:37, 38; II Corinthians 11:24-27; Revelation 5:9; 6:14-17; 3:21; 21:7; Deuteronomy 10:18, 19.

HYMNS FOR USE IN THE MEETING

"Yield Not to Temptation."

"The Son of God Goes Forth to War."

Missionary Hymns.

QUESTIONS FOR USE IN THE MEETING

1. Name the seven deacons of the Church in Jerusalem.
2. Why were they chosen?
3. Who was Stephen?
4. Tell what you can of Stephen's address to the council.
5. Compare the trial of Christ and that of Stephen.
6. Who was present at Stephen's death?

TOPICS FOR DISCUSSION OR REPORTS

1. The Strange Boy in My School. How to Treat Him.
2. Stephen's Crown.
3. Philip the Deacon and the Other Philip.
4. Foreign Children in Our Land.
5. Martyr Missionaries.
6. Faithfulness in Little Things and Faithfulness in Great Things.

CHAPTER XXIV
WEEK DAY SESSION
THE JOURNEY OF PHILIP

Acts, chapter 8

THE MEMORY VERSE

“And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.”—Acts 8:1b.

THE LESSON STORY

After the death of Stephen the followers of Jesus were so severely persecuted in Jerusalem that many of them left the city and went to different parts of Samaria and Judea. In this way persecution helped in carrying out Jesus' command, that his followers were to preach in Judæa and Samaria and “unto the uttermost part of the earth.” Acts 1:8.

Among those who left Jerusalem was Philip the deacon, who went to Samaria, and there preached about Christ. Philip was an eloquent preacher; he also was a true follower of Christ, and he performed many miracles in Samaria. Philip, as well as Peter and John, was able to heal the lame and to drive out unclean spirits, so that there was great excitement and rejoicing in the city. In fact, the excitement was so great that word about what Philip was doing in Samaria reached Jerusalem, and Peter and John came to Samaria and prayed with the believers there, so that the Holy Spirit came upon them.

There was in Samaria a man named Simon who had for many years deceived the people into a belief that he was a sort of magician, a wonder-worker. In some way Simon was able to cheat the people. But when he saw the miracles of Philip, he knew that Philip could do

things which he could not do. He saw how the Holy Spirit fell upon the people when Peter and John laid their hands upon them. He wanted the same power. But he had an entirely wrong idea of Christianity. He tried to buy from the apostles the power which they had, which God had given them.

Peter was very indignant. "Thy silver perish with thee," he said, "because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee."

But Simon was not a true follower of Christ. He did not truly repent, though he asked Peter to pray for him. He wanted the power of Christ in order to make money for himself, and not to do good to others, and so it was not given to him.

Though there were many in Samaria who believed in Christ and loved him, Simon was not one of them. He was one of those whom the apostles did not reach.

But there is a pleasanter part of the story of Philip. God had other work for him to do—a work which spread the good tidings to still more distant parts of the earth. As he preached and taught there in Samaria, an angel messenger came to him from the Lord, with a strange message. He was to leave the place where his work seemed to be accomplishing so much, and to go south, down from Jerusalem toward Gaza, and the desert region. The message must have seemed strange to Philip, but he obeyed. As he went along the road he perhaps wondered why he had been sent on such an errand. But he soon found out, for as he passed along the road, he heard a sound behind him. A cavalcade of horses and chariots was catching up to him. It was the escort of an officer of Candace, Queen of the Ethiopians—in fact, the man who had charge of all her treasure. He was a believer in the Jewish religion and had been to Jerusalem to worship in the Temple. Now he was returning home. He was sitting in his chariot reading aloud from the Scriptures.

The Holy Spirit spoke to Philip and told him to go near the Ethiopian. Philip obeyed and heard him reading

from the book of the prophet Isaiah, and God had so planned it that he was reading the very passage in which Isaiah told of the coming of the Messiah.

Philip ran up to him. "Do you understand what you are reading?" he asked.

"How can I understand, unless some one helps me?" the Ethiopian asked. And then he invited Philip to sit in the chariot with him, and explain the Bible passage that he had been reading.

This was exactly the work for which Philip had been sent to the Ethiopian. He preached to him and taught him about Jesus and his message to the world. And he preached so well that in a very short time the Ethiopian understood the message. He became a follower of Jesus. He asked to be baptized.

Philip baptized the man. As soon as this was done they parted, and the eunuch did not see Philip again. But he went on his way rejoicing, spreading the gospel news we are sure, among all his friends, and carrying it to Ethiopia and lands far away. Gradually the good tidings of Jesus' love was being spread, as Jesus had said that it should be spread.

Philip, in the meanwhile, next is heard of in Azotus, and later in Cæsarea. There he lived for a long time, for many years later the Bible tells us that Paul the apostle visited him there.

HANDWORK

Work out on the sand table the story of the meeting of Philip and the Ethiopian. Find the picture of a chariot, and paste it on cardboard so that it will stand, or make a chariot for yourselves, from heavy paper. Put an umbrella-like canopy over it, for in hot countries a protection from the sun is necessary.

NOTEBOOK WORK

Enter this lesson in your notebook. Your lessons so far in The Acts have been mainly about Peter. There was one lesson about Stephen. Now we have Philip.

MAP WORK

Find and be able to point out on the map Samaria, Gaza, Azotus, Cæsarea, Ethiopia.

EXPRESSIONAL ACTIVITY

Philip was kind to the Ethiopian, though he was of another color, and another race. See if you cannot show kindness to one of another race this week. When there is a baptismal service in your church, pay careful attention and remember that Philip baptized the Ethiopian.

MEMORY WORK

Learn the words of the Intermediate Catechism about baptism. "Baptism is the sacred use of water, as appointed by Jesus Christ, to signify God's cleansing us of our sins, our consecration to God, and our membership in the Church."

SUNDAY SESSION

SPREADING THE GOOD TIDINGS

Romans 10:8-15

THE MEMORY VERSE

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—Romans 10:14, 15.

THE LESSON STORY

Philip was sent by the Holy Spirit to be a messenger to a stranger, and through the Ethiopian the message of Jesus' love for the world was spread farther and farther from little Palestine, where it started. And that is what God's messengers of to-day are doing. They are spreading the good tidings throughout the world, trying to reach the uttermost parts of the earth.

You all know where Japan is. You all know what a

wonderfully progressive country it is nowadays and how quick its people are to learn and to copy other people. So it seems hard to realize that less than seventy-five years ago, Japan was a country almost closed to foreigners. They did not want strangers among them. They did not want to learn new ways. They closely guarded their coast by a cordon of boats so that few foreigners could come into the country. The man in charge of a number of these boats was a brave and trusted officer of the Government named Murata, a man whose title was Wakasa no Kami, that is "the honorary lord of Wakasa." Murata kept a close watch of the part of the coast of which he had charge—Nagasaki Harbor—so that no Japanese could get out, and no foreigner could get in, with the exception of a few Dutch traders.

Murata was an intelligent man. He saw that the Dutch traders had something which the Japanese did not have. He tried to find out what caused the people of Christian nations to be different from his own people.

One day as he was out on the bay in a little boat, inspecting his fleet, he saw something floating in the water. He grasped it. He found that it was a little book, very different from anything that he had ever seen before in type and binding and language. He was curious about it, but he was afraid to ask openly. He inquired in secret and finally found out that it was the Bible in Dutch. He was more and more interested. He found that there was a translation of the Bible in Chinese. He could read Chinese, and so he sent a man to China and obtained a copy. He read and studied and soon he was praying to the true God for a teacher who would explain to him the meaning of what he read.

God works in mysterious ways, for while these things were happening to Murata, America and Japan were coming to an agreement and in 1852-1854 a treaty was made by which Japan was opened to foreigners. And of course there was a missionary ready to go, for God was back of all these things. Though the Christian religion was still forbidden in Japan, Guido Verbeck went from America to teach the Japanese. And though Guido Verbeck did not know of Murata, and Murata did not know of him, they were brought

together. The Holy Spirit led them until they met as he had led Philip and the Ethiopian. A messenger named Motono was sent by Murata to the missionary; his brother Ayabé was in his first Bible class, and finally the two met.

"On the 14th of May, 1866, to the joy and surprise of Mr. Verbeck, Murata appeared, with his brother Ayabé, Motono, his two sons, and a train of followers. He was tall and dignified, a gentleman of frank, ingenious mien, and about fifty years old. After his greeting, which was in the impressive manner of ancient Japanese courtesy, he said to Mr. Verbeck:

" 'I have long known you in my mind, and desired to converse with you, and I am very happy that, in God's providence, I am at last permitted this privilege.'

"In the course of their conversation, this seeker after God said:

" 'Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of his nature and life.'

"Murata showed great familiarity with the Bible, quoting from it with ease and point. He was ready to believe all that Jesus taught and to do whatever he required. The conversation lengthened into hours. Then Murata asked baptism for himself and Ayabé. The missionary warned them that there was no magic in baptism. All superstitious notions they might have as to its efficacy must be laid aside. Those who received the rite assumed sacred obligations of service. Explaining the form of baptism . . . they were asked to decide as in the presence of God. Without faltering they renewed their request, only asking that the act should not be made public. They knew too well that not only would their own lives be in danger, but that their families would have to die with them. Death by crucifixion on the bamboo cross for a commoner, *hara-kiri* for a samurai was the punishment.

"In full confession of sin, with vital faith in Jesus as the Christ of God, loyally desiring One whom they had long before acknowledged as Master, they took the step. On the

next Sunday, the evening of May 20, the three men, Murata, Ayabé, and Motono, were baptized in Mr. Verbeck's parlor. Then, joyfully they obeyed the further command of Jesus, "This do in remembrance of me." After the sacramental meal Murata told the story of the Moses of his deliverance, —the book "drawn out" of the water twelve years before. Then the three men went away happy.

Isn't that a wonderful story? Doesn't it show that the Holy Spirit leads men nowadays just as he did in Bible times? And don't you want to help along work like this—spreading the good news through all the world?

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. Jesus calls us in strange ways to do his work. He wants us all to be his messengers. We cannot all be missionaries, but we can all help in giving the good tidings.

2. We all can have Bibles of our own. We do not have the trouble in getting the Bible that Murata had. But do we study it as he did? Do we know it and believe its message and try to do what it tells us is right as he did?

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Faithful Seeking. Jesus tells us that if we ask we shall receive, if we seek we shall find. We should seek for the truth as Murata did and as the Ethiopian did, and we shall find it. Therefore:

I will seek to know God's will for me with prayer and faith, and then I will try to obey it.

EXPRESSIONAL SESSION

SPREADING THE GOSPEL TO-DAY

Acts 1:8

THE CLASS PRAYER

Our Father in heaven, we want to be seekers after the truth, as the Ethiopian was and as the Japanese Murata

was. Then when thy messengers come to us as they came to these two men, may we listen to their teachings and try to carry them out in our lives. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Isaiah 52:7; Romans 10:13-15; Malachi 3:1; Luke 2:10; 10:2; Matthew 9:37, 38; 28:18-20.

HYMNS FOR USE IN THE MEETING

"Jesus Shall Reign Where'er the Sun."

"And Is the Time Approaching?"

"Hark, the Bugle Call of God."

"Where the Fight Is Hardest."

"Christ for the World."

"We've a Story to Tell."

QUESTIONS FOR USE IN THE MEETING

1. Who was Simon? Name as many Simons of the Bible as you can.
2. Tell something about Philip's work in Samaria.
3. Where is Ethiopia? Who was Candace?
4. What passage of Scripture was the Ethiopian reading? Perhaps you can find this in the margin of your Bibles.
5. Who was Murata?
6. What do you know about the book picked up out of the water?
7. Who was Guido Verbeck?

TOPICS FOR DISCUSSION OR REPORTS

1. Modern Messengers of Jesus.
2. Philip the Deacon and Philip the Apostle.
3. Japan and America.
4. Missionaries in Japan.
5. The Flowery Kingdom.

CHAPTER XXV
WEEK DAY SESSION
PETER'S VISION

Acts 10:9-16

THE MEMORY VERSE

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."—Acts 10:34, 35.

THE LESSON STORY

After the death of Stephen, the followers of Christ had been persecuted. At first the apostles remained, but later many of them had left Jerusalem. Peter, too, had left the city. He went to Joppa, on the seacoast. While he was there he performed many miracles; one of the greatest of these was when he restored to life a good woman named Tabitha.

While Peter was in Joppa he stayed at the house of Simon, the tanner. Simon's house was like so many houses in the East. It had a flat roof, and, in that hot country, the roof is often the pleasantest part of the house. One day about noon, Peter went up on the roof to wait for supper time. He was hungry and sleepy, and while he was waiting, he fell asleep.

Before this time the apostles had told the good tidings about Jesus only to the Jews. They had begun to teach at Jerusalem, as Jesus had commanded, but they were just beginning to go farther. Peter did not realize as yet exactly what Jesus meant when he had commanded his followers to preach the gospel to the whole creation. He still felt that the Jews were the best people in the world—God's chosen people. But really the Jews had

refused to receive Christ, and Jesus' message was to be taken to everyone in the world.

So, as Peter slept there on the roof of Simon's house in Joppa, God taught him a lesson. He sent him a sort of dream. In this dream it seemed to Peter that a great sheet was let down from heaven. In it were all sorts of animals and all sorts of creeping things and all sorts of birds. And a voice spoke to hungry Peter, saying, "Rise, Peter; kill and eat." But Peter in his dream said, "Not so, Lord; for I have never eaten anything that is common and unclean." You remember that God had long before this given to the Jews very strict rules about eating and drinking. They could eat only certain animals. Peter had always obeyed these rules very strictly. He did not want to eat forbidden food.

But God's voice spoke again to Peter. "What God hath cleansed, make not thou common."

Three times this was repeated, and then the sheet disappeared again into heaven, and Peter was left wondering what it meant.

But Peter found out later the meaning of his vision. God wanted to show him that he loved equally all the people in the world—Jew or Gentile, black or white or yellow. All were equal in God's sight. All were his loved children.

HANDWORK

Complete the garment or the toy begun last week for the "stranger within our gates."

MAP WORK

Find Joppa on your map of Palestine. It is also called "Jaffa." Mark it as the place where God gave to Peter a great vision.

EXPRESSIONAL ACTIVITY

Perhaps your class can act out "Americans All," which is given on pages 214-215.

Continue to be kind and helpful to any foreign children whom you may know.

MEMORY WORK

Learn the flag pledges given on page 216.

AN EXERCISE FOR A WEEK DAY MEETING OF THE CLASS

AMERICANS ALL

(A Pageant of Americanization.)

(Curtain rises on the Goddess of Liberty, surrounded by a group of American children from all parts of the United States. The various states may be indicated by banners. Each child should have several small American flags.)

LIBERTY:

Greetings to you, my children dear,
All who are gathered around me here,
From North and South, from West and East,
From the State that is greatest, from that which is least.

You from that far-away Western coast—
California—an eager host. (*Points to California children.*)
You from Lake Michigan's northern shores,
With its lumber camps and its copper stores.
You from Florida's orange grove,
And *you* from the plains where the cattle rove.
You from the state where the coal mines, stored,
Give warmth to the world, from your diamond hoard,
And *you* from the city around us here—
Welcome to all, my children dear.

You have gathered to greet a stranger band
Who come to seek homes in our own dear land,
Greet them as friends, my children dear,
Show them we're glad to have them here.

(*Enter timidly, a little Italian girl.*)

I come from a land of warmth and light
Where the skies are blue, and the sun is bright.
I feel the chill of your winter's cold,
I'm afraid of the dark, and the winds so bold.
But if I feel that your hearts are warm
I know that the weather will do me no harm.

(*American children take her by the hand and draw her into the group, giving her an American flag.*)

(Enter Irish laddie, dressed in St. Patrick's Day green.)

Oh, the green of old Ireland, the green of the shamrock
Is dear to the heart of each Irish lad true,
But we come to America, thinking and hoping
That soon we'll be loving America, too.
So make us your friends, then,
We're waiting to love you,
We'll do all the things
That you want us to do.

(American children draw him also into the circle, giving him also a flag. This is done in each case.)

(Swiss girl enters.)

I come from the land where the glacier sweeps
Down from the heights where the chamois leaps,
I come to a new land, so far from the old,
Over the ocean, where deep waves rolled.
And yet this land is like our own—
Both are republics, and both have shown
How freedom blesses the people who strive
To keep all their God-given powers alive.
Our republic is small, we know.
We hope in this greater land to grow,
And because we are true to the old and the tried,
We'll be true to the new, where the Highest will guide.

(Greek boy comes in.)

I'm Tony, who keeps the bootblack stand—
A stranger in this so very strange land.
I come from Greece, where the warm winds blow,
I'm not quite used to your ice and snow.
And yet I love America, too.
Its people are kind and there's work to do.
But oh, please be friends, for we're homesick boys,
Though we whistle and sing and make lots of noise,
As we polish your shoes till they gleam and shine;
Just say a kind word, if you have the time.

(Czechoslovak girl enters.)

We love our own dear country,
Which seems so far away,
But our hearts were torn with trouble,
And we could no longer stay.
So we sought this land of freedom,
Of liberty and wealth,
Where we can work and play and live
In peace and joy and health.

(Chinese boy enters.)

Me little Ah Sid, a Chlistian kid,
And I'll be Amelican, too.
Though I still have a queue
As my pa used to do,
Me no Chinee—Amelican true.

(Japanese girl speaks.)

I'm Michi Kawai, come here from Japan.
I'll learn to be like you as fast as I can.
And if you will help me and teach me your ways
I'll know very soon all your games and your plays.
At home I played tag with Kato on my back—
He's my brother, you know, and it takes quite a knack
To jump and to run with a burden like that;
And I didn't have very much chance to get fat!
But now he can walk, and I'm free as can be!
I'm American, too, as you surely can see!

LIBERTY:

Welcome, welcome, children dear,
America wants you! We're glad you are here!
But there's one thing more that we want you to do.
The real American must be true
To the God of our fathers, who settled this land,
Where religion and freedom go hand in hand.

(Two children come forward with Christian flag and large American flag.)

Let us give our pledge to these flags that we raise,
And then sing our hymn of allegiance and praise.

*(All together repeat the pledge to the flags, saluting each in turn.)
(To the National Flag:)*

"I pledge allegiance to my flag and to the Republic for which it
stands: one nation, indivisible, with liberty and justice to all."

(To the Christian Flag:)

"I pledge allegiance to my flag and to the Saviour for whose
Kingdom it stands: one brotherhood uniting all mankind in service
and love."

(Close by singing "America.")

SUNDAY SESSION

PETER AND THE CENTURION

Acts 10:1-8, 17-48

THE MEMORY VERSE

“To him bear all the prophets witness.”—Acts 10:43.

THE LESSON STORY

About forty miles from Joppa, or Jaffa, where Peter was staying at the house of Simon the tanner, was the city of Cæsarea. This was not Cæsarea Philippi, the city to which Jesus went, but another place on the seacoast. In this Cæsarea there lived a man named Cornelius, who is called the “centurion of the band called Italian”—that is, he was a Roman officer of a band of soldiers from Italy. But this centurion was different from many of the Romans. He was not a Jew, but he believed in the God of the Jews, the one true God. He was what was called in those days “a God-fearer.”

One afternoon, about three o'clock, Cornelius had a vision, a sort of dream. An angel came to him in this vision and when he asked the meaning the angel gave him a message. Cornelius must have been a very good man, for the angel's first words were words of praise: “Thy prayers and thine alms are gone up for a memorial before God,” he began. Then he told Cornelius to send men to Joppa, to the house of Simon the tanner. There they would find Peter. They were to bring him back to Cæsarea.

Cornelius did not understand what the vision meant, but he obeyed. He sent for three men—two of his servants and a soldier. He told them what had happened to him and he sent them to Joppa—a journey which would take a whole day.

They reached the house of Simon just after Peter had had the vision of the great sheet let down from heaven, when he was still puzzling over the meaning of God's message to him. The Spirit told Peter as exactly what was to happen as Cornelius had been told about Peter. “Behold, three men seek thee. But arise, and get thee

down, and go with them, nothing doubting: for I have sent them."

Peter obeyed. He found the three men at the door. He told them that he was the man for whom they were looking and received their message. He invited the men in and entertained them overnight.

The next morning Peter, the three messengers from Cornelius, and certain other followers of Christ from Joppa started for Cæsarea. When they reached the house of Cornelius, they found gathered together Cornelius' family and his close friends.

Cornelius fell at Peter's feet, but Peter raised him up again, saying, "Stand up; I myself also am a man." Then he and Cornelius talked with each other and explained what had happened to each of them. Peter saw at last the meaning of his vision—that God wanted the good tidings of Jesus to go to all the people of the world, not only to Jews but to Romans and Greeks also. Peter had known Jesus' Great Commission before this, but he had not understood it fully. Now he knew better what God wished.

And so Peter gave the message of Jesus to Cornelius and his friends. He preached another wonderful sermon, the fourth that we have in the book of The Acts. And as he preached, Cornelius and his followers believed. The Holy Spirit fell on them all. Peter and those with him could not be mistaken. They saw that God was blessing the Gentiles also.

Peter was awed and surprised, but he took the next step. "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?" he asked. And then he commanded that Cornelius and his family and friends should be baptized. They were true members of Christ's Church, even though they were of a different race from the Jews who had first been God's chosen people.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. God taught Peter the lesson that he loved all the people of the world—Jew or Gentile, American or Japanese,

black or white, red or yellow Since God loves all peoples, we should try to love them all, too, and treat them all equally well.

2. Cornelius was a good man, even though he was a Gentile, or God's angel would not have appeared to him. There are many good men and women in heathen countries who do not know about Jesus, and who are unhappy without knowing why. If we send our missionaries to them, and teach them about Jesus and his love, we will give to these people the joy and happiness which they have not been able to find in heathen religions.

3. Both Peter and Cornelius obeyed God's command immediately. Let us try, too, to obey when God commands us.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Love. Jesus' message was a message of love. He wanted this message of love to be given to all the world. He wanted us to tell others of his love and for his sake to love all the people of the world. Therefore:

"Let us love one another."

MAP WORK

Find Cæsarea and Joppa, or Jaffa, on the map and mark in your notebook the events that happened at these places. How far were they from Jerusalem?

EXPRESSSIONAL SESSION

PREACHING TO THE GENTILES

Ephesians 3:6-8

THE CLASS PRAYER

Our Father in heaven, we know that you want the message of your love to be told to all the people of the world. We know that we are your messengers. Help us so to live that we may show to others that we are

Christians. Help us at school and at home to show how American Christian Juniors may please our heavenly Father, and Jesus our Saviour. Amen.

VERSES FOR USE IN THE MEETING

Mark 16:15; Acts 1:8; 10:34, 35; 11:20, 21; I John 4:7, 10, 11; Ephesians 4:32; Philippians 2:9-11; Romans 10:12.

HYMNS FOR USE IN THE MEETING

- "From Ocean Unto Ocean."
- "All Hail the Power of Jesus' Name."
- "Onward, Christian Soldiers."
- "The Son of God Goes Forth to War."
- "Fight the Good Fight with All Your Might."
- "Shine on Our Land, Jehovah, Shine."

QUESTIONS FOR USE IN THE MEETING

1. Why did Peter leave Jerusalem?
2. Where is Lydda, and what did Peter do there? Acts 9:32-34.
3. Why had Peter gone to Joppa? Acts 9:36-43.
4. What is a centurion? Find other places in the New Testament where a centurion is mentioned.
5. How far is it from Jerusalem to Joppa; from Joppa to Cæsarea?

TOPICS FOR DISCUSSION OR REPORTS

1. Foods Which the Jews Considered Unclean.
2. The Vision of Peter.
3. The Vision of Cornelius.
4. Joppa of To-Day.
5. Cæsarea.
6. Peter's Fourth Sermon.

CHAPTER XXVI
WEEK DAY SESSION

SAUL CONVERTED ON THE WAY TO DAMASCUS

Acts 9:1-25 ; 26:1, 9-20

THE MEMORY VERSE

“I was not disobedient unto the heavenly vision.”—Acts 26:19b.

THE LESSON STORY

When you studied about the stoning of Stephen, the first Christian martyr, you read in the Bible: “And the witnesses laid down their garments at the feet of a young man named Saul. . . . And Saul was consenting unto his death.” Acts 7:58b; 8:1. For the next few lessons we are going to study about Saul and his wonderful history.

Saul was born in Tarsus in Cilicia a few years later than Christ was born in Bethlehem. Cilicia was a part of Asia Minor, where there were some Jews, but where the most of the people were Gentiles. They spoke Greek; they worshiped Jupiter and Juno and Mercury, and the other gods of the Greeks and Romans. Saul’s father was a Roman citizen. He was also a strict Pharisee; he kept the law of Moses very strictly, in spite of being in a foreign country; he taught his son carefully and well.

“Don’t follow the example of these heathen boys, my son,” he must have said. “They are followers of false gods. Remember the words of our God in the table of the law, ‘Thou shalt not make unto thee any graven image.’”

Saul was a brilliant student; he learned well the lessons which his father set for him; he learned, too, many things about the Gentile people among whom his family lived—their language, their ways of living, their ways of doing things. He even had a second Gentile name—Paul. But always it seemed to him that the Jewish ways were better. Always he obeyed the law.

Then, when he was twelve or thirteen years old, he went to Jerusalem to enter the school of the great Jewish teacher, Gamaliel. There, more than ever, he showed what a brilliant young man he was, and among his own people he became more and more strict in keeping the rules of the Pharisees. Whatever Saul did he always did with all his might and main. He soon became a rabbi, or teacher. It is thought that Saul had left Jerusalem and returned to Tarsus at the time when Jesus was teaching and preaching, but that he went back to Jerusalem about the time of Jesus' death. At any rate the Bible tells us he was present at the time of Stephen's death. Perhaps he had heard Stephen preach among the Greeks.

After the death of Stephen Saul began to persecute the followers of Christ. He thought that this was his duty as a true Jew. He did not believe that Jesus was really the Messiah. He drove from the city as many believers on Jesus as possible. Then he decided to go still farther. He heard that there were Christians in Damascus and he determined to go there, though the distance was nearly one hundred and fifty miles—a journey of seven days at least. But the length of the journey did not hinder Saul from trying to carry out his purpose. He got letters from the high priest to the Jewish leaders in Damascus, and started on his way.

Three times in the Bible the story of the wonderful thing which happened to Saul on that journey is told: Acts 9:1-25; 22:3-16; 26:2-20. He had gone the greater part of the way. He was getting near to Damascus—that wonderful old city which is considered one of the oldest cities in the world, and was one of the most beautiful. The sun was glaring in the sky, for it was noon. Suddenly a light greater than that of that hot Syrian sun shone from the heavens. Saul fell to the ground in terror. And then he heard a voice saying to him, "Saul, Saul, why persecutest thou me?"

"Who art thou, Lord?" he asked.

And the voice answered, "I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do."

Saul lay stunned for a moment. Then he rose slowly. The men who were with him did not understand what was

going on, but they saw that a strange thing had happened to their leader. He had suddenly become blind, and they had to lead him by the hand. Saul entered the city a helpless blind man instead of a persecutor, as he had planned. His companions led him to his lodgings at the house of Judas in the street called Straight—an old street which can still be seen in Damascus.

For three days Saul was blind. He would not eat and he could not sleep, for he was thinking how wrong he had been in persecuting the followers of Jesus—how mistaken he had been, even though he had thought that he was doing right. During that time God sent to him a vision of a man named Ananias, who should come to him and lay his hands upon him, and bring back his sight.

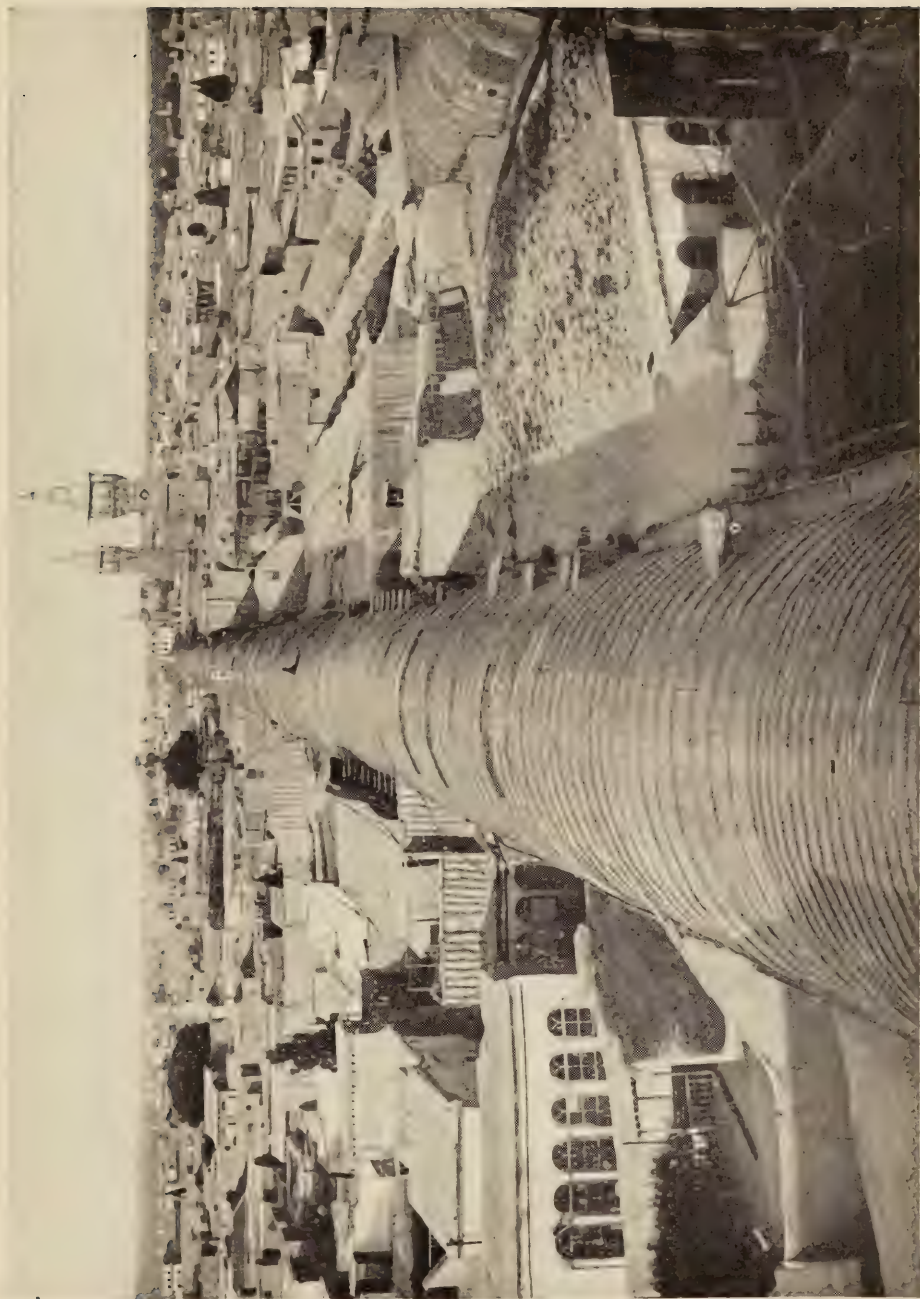
In the meantime God had sent a vision also to Ananias, one of the followers of Christ who lived in Damascus. The vision commanded Ananias to go to the house of Judas, in the street called Straight, and to help Saul.

Ananias knew about Saul. At first he was afraid. But God again commanded him to go, telling him that Saul was to be a great messenger to the Gentiles and to suffer many things for Jesus' sake. Ananias at last obeyed. He found Saul. He called him "Brother." When he placed his hands on Saul, the blindness left him. He could see again! He was immediately baptized. And then he ate and drank and joined the company of the followers of Jesus.

Saul, the persecutor of Jesus' followers, had become Saul the preacher of Jesus. Everyone was startled and surprised. His Jewish friends were amazed and angry. They could not believe what they saw and heard. Finally they persecuted Saul so that it was no longer safe for him to stay in the city. He who had come to persecute was himself persecuted. He had to flee for his life. The city gates were guarded, so that his friends let him down over the city wall in a basket. And so began the story of the greatest preacher of Christ that the world has ever known.

HANDWORK

Look at your picture of the street called Straight; see if you can make such a queer, covered way in the sand



THE ROOF OF THE STREET CALLED STRAIGHT, DAMASCUS

table. Use bits of glass to make the roof over the street. There are queer shops along the way, and Turkish banners flying. The followers of Christ even in recent years have been persecuted in Damascus.

NOTEBOOK WORK

Begin a new page of your notebook for the three lessons that you are to have about Saul. Make an outline of his life so far, by filling in the blanks in the following sentences and copying them in your notebook.

Saul was born in _____ in _____. He was educated in _____. His teacher was _____. In religion he was a _____. He took part in the stoning of _____. He had a vision of Jesus when he was on the way from _____ to _____. He was blind for _____ days. He stayed in the house of _____ in the street called _____. God told a man named _____ to go to him, and restore his sight. Saul escaped from Damascus by being let down over the wall in a _____.

EXPRESSIONAL ACTIVITY

As soon as Saul understood and believed that Jesus was the Christ whom the Jews had expected for so many years, he tried to do the things that he knew Christ wanted him to do. You know that Jesus wants you to do certain things, to act in a certain way. Try this week to do as he would like to have you do. Do you know anyone who is blind, or who cannot see very well? Perhaps you can read to that person this week, or do an errand for him or for her. Then you will be doing as Jesus wants you to do, just as Ananias of Damascus did when he went to Saul in his blindness.

MAP WORK

Trace on the map in your geography book Saul's journey from Jerusalem to Damascus. He probably crossed the Jordan at the ford of Bethany near Jericho, and traveled northward through Perea and Batanæa.

MEMORY WORK

Learn Acts 22:6-10.

SUNDAY SESSION

SAUL (PAUL) GOING TO PREACH THE GOSPEL

Acts 11:22-26; chapter 14

THE MEMORY VERSE

"I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Philippians 3:14.

THE LESSON STORY

"I must get some one to help me in the work here in Antioch. It is too much for one man to try to do." Barnabas the Christian must have said something like this one day in the year A.D. 44, for he alone was preaching the gospel of Christ to the people of Antioch, the third greatest city of the world in those days.

Antioch was a wonderful city. It was so big and so rich and so wicked! It was built on the River Orontes, and down this river to the sea all sorts of goods were carried to be traded for all sorts of luxuries, all sorts of wonderful jewels and marbles and silks. There was a beautiful grove near Antioch with beautiful buildings of marble—temples with most wonderful furnishings and hangings. But—and this was what troubled Barnabas—these temples were not used in the worship of the true God, but in the worship of Apollo, the heathen god of the sun, and the people of Antioch were light-minded and luxury-loving and wicked. But Barnabas felt that they needed the good tidings of Jesus. He knew that Jesus commanded his followers to teach and to preach to all nations, including the people of Antioch. He had preached and taught and had won followers—and the work was getting too big for him. He wanted a helper. And whom do you suppose he chose? Saul the persecutor, who had become Saul the follower of Christ!

And Saul came to Antioch as Barnabas asked. Together they preached and taught for a whole year, winning many people to a love of Christ and of the true God.

At the end of the time the people of Antioch were ready to carry out Jesus' command that they should help to spread the gospel. The Holy Spirit told them to send out their two

leaders to help others, and so Saul and Barnabas were sent out on the first missionary journey, by the people of the Christian Church at Antioch.

The story of their adventures is a story as thrilling as you can imagine, for they went among all sorts of strange, heathen people. First they went to the island of Cyprus, where Barnabas had lived once upon a time. They went through the island from one end of it to another and converted the governor, Sergius Paulus. Then they started again across the sea, and came to a place called Perga. After they left Cyprus, Saul is always called by another name, Paul. This was his second, or Roman name. From there they journeyed to Antioch of Pisidia (find it on your map) where they preached and taught until they were driven out by Jewish enemies. Next they came to Iconium. Again they preached and taught; again they were driven out. At last they came to a strange, heathen district called Lycaonia, where there were two important cities, Derbe and Lystra.

Lycaonia was a wild, mountainous country. The people worshiped Jupiter and Juno and Mercury and Apollo and the rest of the gods of the Greeks and the Romans. It seemed hard to preach and to teach in such a place, but the two Christians began their work in Lystra bravely. There were no synagogues there, so they preached in the market places, in the public squares, on the streets, wherever they could find anyone to listen to them.

Among their hearers one day was a cripple—a man who had never been able to walk since he was born. He was paying close attention to the preachers. Paul saw that he really believed.

“Stand upright on thy feet,” he said in a loud voice.

The man obeyed. He jumped and leaped as the lame man whom Peter had healed at the Temple gate had done. He must have shouted with joy. The people who saw the miracle shouted, too. They thought that the gods had come down to them, that they were highly honored. They were talking in the queer language of Lycaonia, and Paul and Barnabas did not understand what they said. Because Barnabas was the bigger man, they called him “Jupiter,” and they called Paul, who was smaller and quick in his motions, “Mercury,” the messenger god.

News quickly spreads. Some one in the crowd ran to the priests of the temple of Jupiter, which was before the city.

"The gods have come down to us like men," he panted. "They have performed a wonderful miracle. They have cured the lame man so that he can walk and leap."

The priests believed that what he said was true. There was a story that long years before the gods had come to this country in the form of men, and that hardly anyone had known that they were gods. Only two old people had known and had received a blessing. Of course this was only a heathen story, but the priests believed it. They wouldn't make any mistakes this time.

Quickly they took the oxen which were ready for the temple sacrifices. They put garlands on them; they led them to the place where the crowd was still surging around the apostles.

It was not until then that Paul and Barnabas understood what was happening. They could not make themselves understood, but they jumped out among the crowd, tearing their garments as a sign that they were displeased. They spoke in Greek. They declared that they were not gods, but only men. The true God was the God whom they should worship—the God who had made heaven and earth and the sea, who sent the change of seasons, who sent them food. But even then it was hard to prevent the people from worshipping the missionaries. They still thought that they were gods.

But in a very short time there was a change. Jews from Iconium came to Lystra. They stirred up the people to anger, and Paul, who a short time before had had trouble to prevent the people from worshipping him, was now stoned so violently that they dragged him out of the city, supposing that he was dead.

But God had further work for his disciples to do. While his followers stood around Paul, he recovered consciousness. He rose. They went quietly back into the city, and after resting overnight, they went on the next morning to Derbe.

This was the most distant place that Paul and Barnabas reached on that first missionary journey. From Derbe they went back, visiting again the places where they had preached

and taught before, showing those who believed in Jesus more about the way in which they should live.

At last they got back to Antioch in Syria, the church which had sent them out, after an absence of about two years. What rejoicing there was over the account of their journey we can guess. The message of Jesus was spreading to a bigger circle of believers each year. It should go on and on and on.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. The church at Antioch stood back of the missionaries, Paul and Barnabas. They sent them out with their blessings and good wishes. They prayed for them while they were gone. Those of us who are not ourselves missionaries can help the men and women who go, by prayer, by our offerings, by our interest. Are you doing any of these things?

2. Do you know a missionary in a foreign land? Does your church help to support a missionary? Has he any children about your age? If he has, write a letter to the boy or the girl, and tell about your work and play in America. If he has not, write to the missionary himself.

3. Sometimes you misunderstand Maria and Angelo in your school because they are foreigners. Sometimes they misunderstand you, just as the people of Lystra, and Paul and Barnabas misunderstood one another. Try to make them know that you are interested in them and want to help them. Don't let them think that you are unkind because they misunderstand.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of True Understanding. Jesus said, "If ye know these things, blessed are ye if ye do them." We know well that we should be honorable and kind and obedient and loving. Therefore:

We will try to show that we truly know and understand God's will, by being honorable and kind and obedient and loving.

A STORY TO READ IN CONNECTION WITH THIS LESSON

There was an old story told among the people of Lycaonia, the region where Paul healed the lame man of Lystra. Jupiter, the king of the gods, and Mercurius, or Mercury, his messenger, came down to the country in which Lycaonia was, disguised as man. All the people in the district were unkind to them except one old man, Philemon and his wife, Baucis. The gods were enraged, and sent a flood which destroyed all the people except this old couple, who were saved.

For many, many years this story had been told among the people of Lycaonia. Of course it was untrue, but they believed it. So, do you wonder that, when Paul cured the lame man, and they thought that he was a god, they hurried to do him honor? They did not want to make the same mistake a second time. You can find more about this story in "The Miraculous Pitcher," in Hawthorne's "Wonder Book." Perhaps you have read it in day school. If not, ask your teacher to read it to you.

EXPRESSIONAL SESSION

GIVING CREDIT WHERE CREDIT IS DUE

Colossians 1:16, 17

THE CLASS PRAYER

Our Father in heaven, we know that we owe to thee all the good things that we enjoy in life. Thou hast sent to us all the good things of which Paul spoke in his sermon to the people of Lystra—the seasons and the rain and the sun and the fruits of the earth—so many good things that we cannot name them all. We thank thee for thy goodness and loving-kindness to us and to all men, and we want to give to thee the praise that we ought to give. In Jesus' name. Amen.

VERSES FOR USE IN THE MEETING

Philippians 4:13; 2:13; Acts 9:34; 4:12-21; Habbakkuk 3:19; Psalm 27:1; James 1:17.

HYMNS FOR USE IN THE MEETING

"For the Beauty of the Earth."

"We Thank Thee, O Our Father."

"Praise God, from Whom All Blessings Flow."

"All Things Bright and Beautiful."

QUESTIONS FOR USE IN THE MEETING

1. Who was Saul?
2. Tell what you can about his early life.
3. Who was Ananias?
4. Where did Saul stay in Damascus?
5. Ananias laid his hands on Saul, and Saul was able to see. Did Ananias take the credit for the cure?
6. Who was Barnabas?
7. Where was Antioch in Syria? Locate it on the map. What two great things happened first in Antioch?
8. Trace the first missionary journey on the map.
9. Why was Saul's name changed to Paul?
10. What miracle did Paul perform in Lystra?
11. Did Paul take the credit for this miracle himself?
12. Do you ever take credit for yourself which does not really belong to you?

TOPICS FOR DISCUSSION OR REPORTS

1. The Three Accounts of Paul's Conversion. Acts, chapters 9, 22, 26.
2. Why the Followers of Christ Were Called Christians in Antioch.
3. Why Saul's Name Was Changed to Paul in Acts 13:13.
4. Compare the Miracle of Peter and the Lame Man at the Temple, and the Miracle of Paul and the Lame Man at Lystra.
5. The Story of Baucis and Philemon.
6. How the People of Lystra Treated Foreigners Who Did Not Understand.
7. How We Should Treat Foreigners in Our School Who Do Not Understand.
8. To the Foreigner Acts Often Speak Louder Than Words.

CHAPTER XXVII

WEEK DAY SESSION

PAUL AND THE JAILER

Acts 16:9-40; I Thessalonians 2:2

THE MEMORY VERSE

"Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."—Romans 8:35, 37.

THE LESSON STORY

Paul did not think that he had done enough for Jesus when he had suffered the dangers and trials of the First Missionary Journey. Very soon he was planning a second expedition. This time he took with him instead of Barnabas a man named Silas, who was a Roman citizen as Paul himself was, and who proved a very good helper.

Paul and Silas set out from Antioch on this second journey. But instead of going in the direction in which Paul and Barnabas had gone on the first journey, they went overland through Syria and Cilicia until they came to Derbe and Lystra. (Look up these places on your map, and mark the route that they may have taken.)

At Lystra they found a Christian young man, Timothy, whom they took with them on the rest of the journey, as their helper. They went through the cities where they had preached before, over mountain roads and through strange cities, helping the new churches by their teaching and example. At last they came to the city of Troas in Asia Minor.

The name "Troas" reminds you, perhaps, of something that you have read in day-school history—the legendary city of Troy, which the Greeks besieged for so many years, for whose possession the great legendary heroes, Hector and

Achilles and Agammemnon and Ulysses fought and struggled. Troas and Troy are not very far apart, but at Troas something happened which was far more important for us American Christians than anything that happened in Troy.

Unless you are Japanese or Chinese or Indian, your father or your grandfather or your great-grandfather probably came from England or from France or from Italy, or from some part of Europe. Europe is a Christian continent. Most of the people know about the true God and about Jesus Christ. They no longer worship Jupiter and Mercury in Italy and Greece, and Odin and Thor in the North, as they did in the days of Paul. And it was something that happened at Troas that was the first step in bringing about this change.

The Holy Spirit had led the missionary party to Troas. And while they were waiting there to learn what to do, a vision came to Paul in the night. It was a man dressed in strange clothes. He seemed to hold out his hands to Paul and to say, "Come over into Macedonia, and help us." And Macedonia was in Europe! God was leading the missionaries to go still farther and to spread the gospel to Europe, where it had not been taken before.

The Ethiopian had carried the gospel to Africa. The good tidings had been told in Asia Minor. And now it was to be carried into Europe. It was to be carried, remember, to the uttermost parts of the earth.

Paul and his party obeyed the vision. They took a little vessel and sailed from Troas to Samothrace and to Neapolis. From there they went to Philippi, the first city of Macedonia, and a Roman colony. (Find these places on the map.)

Things must have seemed strange to the missionaries. They were in a strange land, among strange people. They could not find a synagogue of the Jews in all the city. So on the Sabbath they went down to the river, where there was a place of prayer. There they found a little party of women who worshiped the true God. Among them was Lydia, a rich dealer in purple dyes from the city of Thyatira. The missionaries preached to this little group, and the very first believer in Jesus in Europe was Lydia, the woman of Philippi! She and the members of her family were baptized. She insisted that the missionaries should come to her

house and stay. She immediately began to prove that she was really a Christian, for hospitality is a Christian virtue.

But still more adventures were to come to Paul and Silas in Philippi. Their work was to be extended among the Gentiles in a wonderful way.

There was in Philippi a poor, ignorant slave girl who seems to have been insane, or suffering from some such malady. People in those days thought that those who were insane spoke their crazy words because some of their gods told them what to say. They did not realize that insane people were ill. This girl belonged to men who made a great deal of money from her meaningless ravings, which the people thought were messages from their gods. For several days she followed Paul and Silas through the streets. In some way she knew that they were followers of the true God and she called after them again and again, "These men are servants of the Most High God, who proclaim unto you the way of salvation."

Paul was troubled. He knew that she was insane. One day he spoke to the evil spirit in her, "I charge thee in the name of Jesus Christ to come out of her," he said. The spirit obeyed, and from that moment the girl was cured.

You would have thought that everyone would have been happy over such a wonderful cure, would you not? But just the opposite thing happened. Her masters saw that they could no longer make any money from her ravings. They were very angry. They seized the missionaries and dragged them to the magistrates. They accused them falsely of making a disturbance in the city. The magistrates listened to the accusation. They had the clothes of the disciples taken off. They had them beaten and put in prison, with their feet fastened in the stocks. There they remained all night.

The prisons of those days were very uncomfortable places, often damp and dark, without windows to give fresh air. You can see what the stocks were like by looking at your picture. The feet of the prisoner and sometimes his head and his hands were held in a very uncomfortable position.

But the missionaries were cheerful in spite of their sufferings. They prayed and sang hymns during the night. The other prisoners listened. Perhaps some of them may have

learned about Jesus from these prayers and hymns. About midnight something happened. Suddenly there was a great earthquake. The very foundations of the prison were shaken. The doors were shaken open. The prisoners' chains fell off.

The jailer, wakened suddenly from sleep, thought that his prisoners had escaped. He knew that if this had happened he would be severely punished, and he was about to kill himself.

But Paul interfered. "Don't do any harm to yourself,"



he cried out. "We are all here. We are not trying to escape."

The jailer was startled. He called for a light; he came into the inner prison where Paul and Silas were, and fell down at their feet. He thought that the earthquake had come on account of their imprisonment. He knew that there was something strange about these two men.

"What shall I do to be saved?" he asked, for he knew that he needed help in some way.

"Believe on the Lord Jesus," the missionaries answered, "and thou shalt be saved, thou and thy house."

Then and there they told the jailer and his family and his

servants and all the other prisoners about Jesus. And the jailer believed their words. He took them from the inner prison. He washed the wounds made when they were beaten. He and his family were baptized, and then they joyfully hurried to prepare food for Paul and Silas. They all rejoiced greatly. They had learned about Jesus and the good tidings of great joy.

When the morning came, the magistrates wanted to send the missionaries quietly from the city. Paul said that they were Roman citizens. They had been beaten and punished unfairly. But when the magistrates urged them, they quietly went back to the house of Lydia, and the next day left Philippi, to continue their work in Europe. They had begun to teach and to preach in Philippi. Now they must go on and spread the news of Jesus farther and farther.

HANDWORK

See if you cannot make a model of the stocks such as that shown in your picture. Take a piece of thin wood or cardboard, and cut out the holes. Perhaps you can find a picture of another kind of stocks in your American history. Get a small doll, to use as a model, and show how Paul and Silas were fastened in the stocks.

NOTEBOOK WORK

Give a short account of the events of this lesson in your notebook story of Paul.

MAP WORK

Trace on your map the journey of the missionaries from Antioch in Syria to Philippi.

EXPRESSIONAL ACTIVITY

When the wicked, heathen jailer became a Christian, his first act was to bathe the wounds of the missionaries and to give them food. Can you do anything of the same sort this week? Look for a chance to help some one. If one of your

friends falls from his wheel and hurts himself, see what you can do to help. Sometimes boys and girls are unkind and laugh at those who are in trouble. A Christian always tries to be kind, and does not make fun of those who need help.

MEMORY WORK

Learn the words of Paul to the jailer: "Believe on the Lord Jesus, and thou shalt be saved." Acts 16:31.

SUNDAY SESSION

WHAT THE GOSPEL CAN DO

Luke 4:16-21

THE MEMORY VERSE

"The Son of man came to seek and to save that which was lost."—Luke 19:10.

THE LESSON STORY

Paul the persecutor became Paul the missionary. The cruel jailer of Philippi became the helpful friend of the missionaries whom a few hours before he had treated unkindly. And the cause of the change in both of these men was just the same. Both of them had come to know Jesus Christ and his love for the people of the world. Both of them began immediately to follow his example of showing mercy and kindness and helpfulness to others.

There have been many, many times in the history of the world when the love of Jesus has brought about results like these. A little more than a hundred years ago there was a very cruel chief called Afrikaner, who lived in heathen Africa. He had settled, with his men, in the region called Namaqualand, just north of the Orange River, on the western coast of Africa. (See if you can find the country on the map of Africa in your day-school geography.) Afrikaner was so cruel that he was hated and feared by everyone. He

and his men would rush out from the wild region in which they lived, and attack the peaceful farms and villages. They would kill anyone who fought against them, and would carry off sheep and cattle and slaves. Again and again this happened till the name of this cruel chief came to be hated through all the land, and finally the Government offered a large sum of money for the capture of this heathen outlaw.

About this time a young missionary began work in that part of Africa. He was an Englishman, named Robert Moffat. He heard of Afrikaner. He made up his mind to preach to him and his men. He sent a message to the great chief, asking permission to do so.

In some way God touched the heart of this African chief. He had heard something of the gospel of Jesus before this. He wanted to know more. He sent word that he would listen to the missionary. So, when Moffat arrived at the camp he was favorably received. The chief greeted him by saying that Moffat was young, and that he hoped he would remain a long time among them. Then suddenly he ordered a number of women to come. Soon they arrived with bundles of mats and long sticks like fishing rods. For a few moments the missionary did not know what was going to happen. Then the chief gave an order to the women: "There, you must build a house for the missionary." The women obeyed, and in a little more than a half hour a house such as the natives lived in had been built and was all ready for the missionary to live in.

So began Moffat's experience with this man who was supposed to be so cruel and so terrible. The story of Jesus seemed to reach his heart almost at once. He never failed to attend a service; he heard the Bible read regularly. He became truly a follower of the Lord. "He who was formerly like a firebrand, spreading discord, enmity, and war among the neighboring tribes, would now make any sacrifice to prevent anything like a collision between the two contending parties, and when he might have raised his arm and dared them to lift a spear, or draw a bow, he would stand in the attitude of a suppliant and entreat them to be reconciled to each other, and, pointing to his past life, ask, 'What have I now of all the battles I have fought, and all the cattle I took, but shame and remorse?'"

Two years went by. Robert Moffat planned to go to Cape Town. He asked Afrikaner to go with him. The chief was troubled. "I thought that you loved me," he said to the missionary. "But if I go to Cape Town I shall be punished." Mr. Moffat persuaded him that his influence would prevent punishment—that Afrikaner would be perfectly safe with him. At last he went, though he disguised himself.

On the journey they stopped at a farmhouse for water. "Who are you?" the farmer asked the missionary.

"Robert Moffat," was the answer.

"Robert Moffat? Robert Moffat?" whispered the farmer. "You can't be Robert Moffat; you must be his ghost, for he was killed by Afrikaner."

"No, no," Moffat assured him. "Afrikaner did not want to murder me. He is now a good man."

The farmer would not believe this. "I will believe anything you tell me," he said, "but not this. That would be too great a wonder. If what you say is true, I have only one wish, and that is to see him before I die. As sure as the sun shines, I will go with you to see him, when you come back again."

All the time Afrikaner was sitting on the ground near by, with the rest of Moffat's party. At this moment the missionary motioned to him and said, "Here is Afrikaner." The chief rose and made a polite bow, saying, "I am he."

The farmer could hardly be convinced, but at last he did believe and he raised his eyes in thankfulness to heaven with a prayer, "O God, what a miracle of thy power," he exclaimed. "What cannot thy grace accomplish!"

Once more the gospel of Jesus had accomplished its work. Once more a bad man had been made into a good man by God's grace, through the work of his missionaries.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. The knowledge of Jesus and his love for the world made great changes in the lives of Paul and of the jailer of Philippi and of Afrikaner. You know a great deal more about Jesus than the jailer and the heathen chief knew. What change has that knowledge made in your life? Are you more kind and more gentle, more truthful and more re-

liable than you were a year ago? Is Jesus making you a better Junior every day?

2. Lydia was hospitable to the missionaries. So was Afrikaner. Are you hospitable? How do you treat strangers in your school? If new girls or boys come into the class, do you invite them to play with you? Do you try to keep them from feeling strange?

There was once a boy whose father was a missionary in Japan. Sometimes missionaries come back to America to rest and visit. This boy had never been in America. When he was twelve years old his father and mother and he came home for a year, and he went to school. How wonderful he thought it was going to be to play and study with all those American boys and girls instead of with Japanese children! But at first everything did seem strange. No one paid much attention to him, for there were a hundred children in the class, and in those first days even the teacher hardly knew them apart. He was too shy to talk.

Then one day the teacher called him to the desk and asked him some questions. He told her that the last school he went to was in Japan and she asked him some more questions. And it wasn't very long after that before he wasn't a bit strange any more. For the next day something was said in talking about the day's news about Japan.

"James can tell us more about that than we know," teacher said, "for he has lived there all his life." Then she asked him to tell the class some of the queer things about Japan that he knew and that they didn't know.

And at recess that day it seemed to James that everyone in the class crowded around him to hear more about Japan, and they all wanted to show him how they played ball, and how they prepared their lessons, and even how they tied their neckties. He forgot to be homesick and he forgot to be lonely, for they were all his friends before he knew it!

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Christian Kindness. The knowledge of Jesus and love of him make people kind and loving and gentle. Therefore:

I will try to be kind and loving and gentle to others.

EXPRESSIONAL SESSION

SOME WAYS IN WHICH WE MAY HELP OTHERS

Luke 6:27-31

THE CLASS PRAYER

O Jesus, we want to follow the example which thou hast set before us, of kindness and service to all. Open our eyes so that we may see our opportunities to help others. Make us glad and willing to help them even when it means some trouble for us ourselves. We know that thou camest to the world not to be ministered unto, but to minister. Help us to be like thee. We ask in thy name. Amen.

VERSES FOR USE IN THE MEETING

Acts 28:28; 3:19; Matthew 18:3; I Peter 3:8, 10-12; Colossians 3:20; Ephesians 6:1-3; I Peter 2:17.

HYMNS FOR USE IN THE MEETING

- "What a Friend We Have in Jesus."
- "The Whole World Is Lost in the Darkness of Sin."
- "I'll Go Where You Want Me to Go."
- "If You've Heard the Wondrous Story."

QUESTIONS FOR USE IN THE MEETING

1. Where was Christianity first preached in Europe?
2. Who was the first Christian convert in Europe?
3. What was the first sign of being a Christian that she showed?
4. Name another Christian convert in Philippi.
5. What was his first act as a Christian?
6. Name a heathen chief who became a Christian in Africa.
7. Did he show any of the same Christian traits that Lydia and the jailer had shown?
8. How can you be hospitable?
9. How can you be kind to strangers?
10. How can you help to tell others of Christ?

TOPICS FOR DISCUSSION OR REPORTS

1. How a Junior Can Be Hospitable.
2. Lydia, the First Christian Convert in Europe.
3. The Roman Empire in Paul's Day.
4. Greece in Paul's Day.
5. Missions in Africa To-Day.
6. Three Men Whose Lives Were Changed by the Gospel.
7. Changes Which Following Christ Can Make in My Life.

CHAPTER XXVIII
WEEK DAY SESSION
PAUL'S SHIPWRECK

Acts, chapter 27

THE MEMORY VERSE

“Be of good cheer.”—Acts 27:25.

THE LESSON STORY

Paul, the missionary, went from Philippi to other parts of Greece, teaching and preaching and telling the people of the good tidings of the gospel. At last he returned to Antioch to report, just as missionaries of to-day return to their home churches to report. He made a third journey, revisiting many of the churches which he had founded, and telling them more about Jesus. At the conclusion of this journey he went to Jerusalem.

Paul had been in the great city of the Jews since he had been a Christian, but his visits had been short and more or less secret. This time his presence was known. The Jews of Jerusalem hated him even more than the Jews of Asia Minor had hated him. They accused him of breaking their law, and of making a disturbance. He was arrested and taken before the sanhedrin and the Roman judges as Jesus had been and as Stephen had been.

But Paul had one advantage which neither Jesus nor Stephen had had. You remember, do you not, that he was a Roman citizen, even though he was a Jew. He had the rights of a Roman; when he thought he was being unfairly treated in Palestine he appealed to Cæsar, and the Roman law required that he should be taken to Rome for trial, so he was not given over to the Jewish sanhedrin for punishment. He was sent to Rome.

There were other prisoners going to Rome, too, and they were put in charge of a centurion, or captain of a hundred

men, named Julius. One day in A.D. 60 the party embarked from Cæsarea in a small sailing vessel, which was going to coast along the shores of Asia Minor, touching at various places along the shore.

The ship would have seemed very strange to us nowadays. It was little, even in comparison with our lake steamers, and would have seemed very, very small in comparison with the great ocean liners. It did not move by steam, but had one



or two great, square sails, probably painted red. These sails were used when the wind was favorable. Otherwise the boat was rowed by men, who were slaves chained to their places. The Romans had boats with two tiers of rowers, which were called "biremes"; boats with three tiers of rowers were called "triremes." The prow of the ship was usually carved with a head—often the head of one of the heathen gods, or of a bird or of an animal. We should be almost afraid to trust our lives in such a vessel, but our ancestors were daring. They ventured far out to sea in

these tiny ships; they even crossed the ocean and explored strange lands in them.

Julius, the centurion, was kind to Paul. The second day of the journey, when they came to Sidon, he allowed Paul to go ashore and visit friends. Then, because the winds were not favorable, they crept along the shores of Cyprus and went past Cilicia, where Paul had been born, and Pamphylia, until they came to Myra, a city of Lycia.

Here they found a larger ship, whose home port was Alexandria, in Egypt. It was carrying grain to Italy. The centurion determined to take his party in this ship, which was much larger than the first ship—so big, in fact, that it held two hundred and seventy-six persons. This ship sailed slowly, and at last came to Crete. With difficulty they reached the port of Fair Havens.

The journey had taken so long that it was late in the fall when the ship reached Crete. Paul had traveled much. He knew that it would be dangerous to go farther, and he urged the centurion to remain where they were for the winter. But Julius thought that the captain of the ship knew more about such things than Paul did. The harbor of Fair Havens was not very good and the captain thought that they could safely reach a better place to winter, Phoenix, on the southwestern shore of Crete. So, one day, when the wind blew softly from the south, they weighed anchor and set sail. At first they hugged the shore. Then suddenly a terrific gale from the northeast began to blow. The ship could not hold its course. It was driven before the wind as if it had been a chip of wood. They came close to a small island named Cauda. There they found that they were in danger of losing the small boat, which we would call a "lifeboat." They hoisted this on board. They strengthened the ship in every way possible. Still the tempest blew. Still they were driven forward, they didn't know where.

The next morning they threw overboard the freight, in order to make the ship ride more lightly. The third morning they cast out the tackling. Day after day the storm raged. There was no moon, no stars, no sun for day after day. They didn't know where they were. They were too distressed to eat.

In the midst of all their trouble there was one man who

remained calm. Paul prayed. He asked God's help and it was given to him. He spoke to the men and told them to be of good cheer, for God had sent his messenger to tell him that they should all be saved, and that only the ship should be lost.

For fourteen days and fourteen nights the little boat pitched and tossed on the stormy Adriatic Sea. Then the sailors found that they were approaching shore. They sounded—that is, dropped a piece of lead into the water—and found that it was twenty fathoms, or one hundred and twenty feet deep. A little later they sounded again, and found that it was not quite so deep—only fifteen fathoms, this time. Then they were certain that they were nearing land. They dropped four anchors at the stern of the ship, and prayed for day.

The sailors were almost mad with terror. You know how sailors nowadays stick to their ships. "Don't give up the ship" is their motto as long as there is any hope at all. But these men were untrue to their calling. They planned to steal the little boat and desert the big ship. Paul discovered what they were about to do. He told the soldiers. They cut the ropes and set the little boat adrift, so that the sailors had to stay on board.

Then Paul spoke again to the men. "We have been drifting for fourteen days," he said, "and in all that time you have eaten very little. If you take food, it will be better for you. You will be stronger. God has told me that none of you shall die."

They saw that his advice was good, and they took food and did feel stronger and better. They lightened the ship still further by throwing over the grain with which it was loaded.

By this time morning had come. They could see that they were near shore, though they did not know what the land was. There was a kind of bay with a beach. They decided to drive the boat on to the beach, and take their chance. The vessel went aground. The forepart was fixed in a sand bar. The stern began to break up.

When the soldiers saw the danger, they wanted to kill their prisoners, for they knew that this was the Roman law. But the centurion loved Paul. For his sake he ordered that

all be given a chance for their lives. And so the men—crew and guard and prisoners—threw themselves overboard. They caught hold of bits of wreckage. They swam as well as they were able to do. And so it came to pass that they all reached land safely. Every one of the two hundred and seventy-six people who had been on board the ill-fated ship was saved as God had told Paul that they should be. God had cared for his missionary and for those who were with him. Their lives were saved.

HANDWORK

See if you can make from cardboard or from wood a boat something like that in your picture. Make a large, square sail, and paint it red. See if you can cut out a figurehead from a thin piece of wood. Paint a large eye on the prow. This was often done in ancient ships.

NOTEBOOK WORK

Enter this lesson in your notebook account of Paul.

EXPRESSIONAL ACTIVITY

Paul tried to cheer his companions in a time of trouble. If you meet anyone who is "blue" or anxious this week, try to do something to comfort him. And try, too, to be cheerful yourself.

MAP WORK

Draw a map of the Mediterranean Sea on a large sheet of paper. Then mark with a dotted line the route which was taken by the party in which Paul was traveling. They started from Cæsarea and were shipwrecked on the island of Melita, or Malta. You will find out more about this island in your next Sunday's lesson, on page 249.

MEMORY WORK

A POEM THAT TELLS SOME THINGS WHICH A JUNIOR CAN DO

He can play a straight game all through:

That's one good thing he can do.

He can fight like a knight

For the Truth and the Right—

That's another good thing he can do.

He can shun all that's mean,
 He can keep himself clean,
 Both without and within—
 That's a very fine thing he can do.

.

He can look to the Light,
 He can keep his thoughts white,
 He can fight the great fight,
 He can do with his might,
 What is good in God's sight—
 Those are truly great things he can do.

.

And—in each little thing
 He can follow the King
 Yes—in each smallest thing
 He can follow the King—
 He can follow the Christ, the King.

—JOHN OXENHAM.

THE DESCRIPTION OF AN ANCIENT SHIP BY AN ANCIENT WRITER

An old Greek writer, Lucian, who lived A.D. 120-200, describes a ship which was in the harbor near Athens in his day as follows:

“What a size that ship was! One hundred and eighty feet long, the man said, and something over a quarter of that in width; and from deck to keel, the maximum depth, through the hold, forty-four feet. And then the height of the mast with its huge yard; and what a forestay it takes to hold it! And the lofty stern with its gradual curve, and its gilded beak, balanced at the other end by the long rising sweep of the prow, and the figures of her name goddess, Isis, on either side. As to the other ornamental details, the paintings and the scarlet topsail, I was more struck by the anchors, and the capstans and windlasses, and the stern cabins. The crew was like a small army. And they were saying that she carried as much corn as would feed every soul in Attica for a year. And all depends for its safety on one little old atomy of a man, who controls that great rudder with a mere broomstick of a tiller.”

SUNDAY SESSION

PAUL ON THE ISLAND OF MELITA

Acts 28:1-10

MEMORY VERSE

"Hear the word of Jehovah, O ye nations, and declare it in the isles afar off."—Jeremiah 31:10.

THE LESSON STORY

"A ship has been wrecked down at the north shore of the island," called one man to another, one winter day in the year 61. "Let us go down to the beach, to see what is happening."

It was the morning of the shipwreck of the vessel in which Paul and his friends had been traveling. The place where the boat had gone ashore was, as they found out later, the island of Melita, or Malta, in the Mediterranean Sea. Its people were not savages, though the Bible calls them "barbarians." That word did not mean in Paul's day what we mean by it, however. The Greeks and Romans used it about anyone who did not talk the same languages as they did. They said that the words of such people sounded just like "baa-baa," and did not make sense, and they called these people "barbarians."

The men of Melita hurried to the beach. They knew that the crew and passengers from the shipwrecked vessel would be wet and cold. They built a fire, and as each man reached shore they tried to help him all they could. They were kind and hospitable.

Paul, as usual, was helping, too. He always forgot himself and tried to do what he could for others. He went about picking up some of the sticks which lay on the beach to use as firewood. As he picked up some of this wood a viper, a poisonous snake, which lay among it, was roused by the heat. It fastened its fangs on the missionary's hand, but he shook it off as if it had been nothing.

The people of Melita looked at one another in horror. They knew that the snake was poisonous and they thought that Paul's hand would immediately begin to swell, and that

soon he would die. They were superstitious people. They felt that he must be a terrible criminal—a murderer, perhaps, who had escaped from the sea only to die in another way. They thought that the gods were punishing him for his sins.

But Paul did not die. He did not suffer any harm at all from the bite of the snake. The people, like the people of Lystra, thought that he was a god.

Of course Paul told them that he was not a god, as he had told the people of Lystra. He told them of the true God and of Jesus. But they were not like the people of Lystra. They did not turn against him. They took him to the home of the chief man of the island, Publius, and entertained him.

And in the house of Publius, Paul was able once more to show a kindness. The father of Publius was ill, and Paul was able to cure him, through power which God gave to him. When the people of Melita heard of this they brought many who were ill and Paul cured them all. The people were grateful for this kindness, and as long as the party stayed in Melita they were entertained and treated hospitably. When spring came, and the sea was again open for travel, they started once more on the way to Rome. And the people of Melita, thankful for all that Paul had done for them, gave them all the necessities which they had lost in the shipwreck and sent them off with gifts and good wishes. Once more God had taken care of his missionary.

THE EXPERIENCE OF A MODERN MISSIONARY

Do you know where the South Sea Islands are, in the Southern Pacific Ocean? Suppose you look on the map in your day-school geography, and find the group called "The Society Islands," because they were discovered by an astronomical expedition sent out by the Royal Society of England. One of the Society Islands is called "Raiatea"; another is called "Rurutu."

In the year 1817 John Williams, an English missionary, sent out by the London Missionary Society, landed on the island of Raiatea. He was not shipwrecked as Paul had been, on Melita, but he was received kindly by the people of Raiatea, as Paul had been received by the Melitans. They were hospitable and helpful. They helped him to build a

house for himself and his wife and baby, and when they saw how pleasant he made this house, they tried to make their own homes like it. Soon very many of them became Christians and it was not very long before they built a church so large that a congregation of twenty-four hundred people might worship in it. The next thought of this congregation must have been like the thought of the church at Antioch, when it planned to send out the first foreign missionaries. They planned to obey Jesus' command, and to help to spread his gospel to the uttermost parts of the earth. John Williams and another white missionary, with six native Christians and their wives, started out in a little vessel—a vessel even smaller than that in which Paul set out for Rome. They came to the group of islands called the Cook group, and landed on the island of Aitutaki. The natives already knew something of the gospel. As soon as they caught sight of Williams' vessel, they rushed out to meet it and to greet him with shouts of joy, because God's Word was to be taught to them. They listened to him with joy and faith. They had already destroyed some of their wooden idols. Now they gave to Williams those which had been left and when the missionary party sailed away, there were thirty-one idols hanging on the masts and the yardarms of their little vessel, to show the natives of the near-by islands that the people of Aitutaki no longer believed in idols, but had become followers of the true God! That was a very different way of using idols for decorations from the way in which they were used on Greek and Roman vessels, is it not?

John Williams did a wonderful missionary work in the South Seas. It is said that he brought to Jesus, directly or indirectly, three hundred thousand people. And though he gave his life for these converts as Paul did for his converts, his work was well worth while, and there are few men who have so many souls to their credit.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

1. If you truly love God and his Son, Jesus, you will want to tell others about him.

2. If you truly love Christ, you will show this in the way you live. Paul showed the people of Melita that he was a true follower of Christ.

3. Paul and John Williams were both brave, for Jesus' sake. Are you a hero of the cross? Do you try to endure bravely the troubles which come to you? Missionaries are not always called on to be brave in big things. Sometimes they have to be brave in enduring little things. Remember, too, that they were able to endure great sufferings for two reasons. God gave them courage, but they themselves strengthened this courage by enduring bravely the little troubles of each day; by doing small duties well and bravely. Prepare yourself for future big things by doing little things well.

THE LESSON TRUTH EXPRESSED IN A LAW

The Law of Cheerful Helpfulness. Jesus wants us to help others. He wants us to be cheerful and happy as we help. God loves a "cheerful giver," whether what we give is help or money. Therefore:

I will give help in every way that I can and I will be a "cheerful giver."

EXPRESSSIONAL SESSION

SERVING WITH JOY

Psalm 100

THE CLASS PRAYER

Our Father in heaven, we want to serve thee in joy and in gladness. We want to help those who are in sorrow and in trouble as Paul helped those who were with him on the ship, when it seemed that none of them could be saved. Help us to be always loving, always cheerful, always thoughtful of others, giving a joyful service for thy sake. We ask this in Jesus' name. Amen.

VERSES FOR USE IN THE MEETING

Matthew 14:27; John 16:33; Acts 23:11; II Corinthians 9:7; 12:15; Proverbs 16:20; Isaiah 25:9; Psalm 92:4; 97:1; Galatians 5:13b, 14; Philippians 4:4; 2:17, 18.

HYMNS FOR USE IN THE MEETING

"The Son of God Goes Forth to War."

"How Firm a Foundation."

"Up! Rouse You! Soldiers of the Cross."

"Hark the Bugle Call of God."

"Forward! Singing Glory."

QUESTIONS FOR USE IN THE MEETING

1. Some days you "get out of the wrong side of the bed." What is the first thing you ought to do when that happens?

2. Paul was cheerful in the midst of danger. Why was he so sure of safety? Why was he able to help others?

3. Afrikaner was afraid to go to Cape Town with Robert Moffat, but he remembered the promises of the Lord, and went. The promise was Psalm 37:5. What is this promise? Do you accept it as fully as the African chief did?

4. How can you best "serve the Lord with gladness"?

5. Are you cheerful when mother wants you to go on an errand for her, when you have planned to go skating?

6. Are you cheerful when you have to stay at home to write a composition for school, instead of going out to play?

7. Do you ever try to "cheer up" some one who is blue or discouraged? There is Italian Maria in your class who is discouraged because she has such a hard time in learning her lessons. Do you ever try to help her?

TOPICS FOR DISCUSSION OR REPORTS

1. Paul and the Shipwreck.
2. Paul Among Strangers.
3. Robert Moffat Among Strangers.
4. John Williams Among Strangers.
5. Strangers in My Own Land.
6. How I Act to the Strangers I Meet.
7. How I May Be Kind to Strangers and Show Them Better Ways.

FOLLOWERS OF JESUS AND THE HISTORY OF
THE CHURCH

CHAPTER XXIX
WEEK DAY SESSION
POLYCARP OF SMYRNA

Hebrews 11:1-10, 13-16

THE MEMORY VERSE

“Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong.”—Hebrews 11:33, 34a.

THE LESSON STORY

Do you remember that there is in the Bible one of the apostles who was called “the disciple whom Jesus loved”? This disciple was John, the son of Zebedee, one of the very first of those whom Jesus called to follow him at the Sea of Galilee. Mark 1:16-20. John was the disciple who sat closest to Jesus at the Last Supper. It was he who, with Peter, followed into the house of the high priest after Jesus’ arrest. It was he who ran with Peter to the tomb when it was first reported to the disciples that the body of Jesus was no longer here. It was he who was with Peter at the Beautiful Gate and in the prison at Jerusalem.

John had been a hot-tempered, impulsive man when he first became a follower of Jesus, but he learned many lessons from his Master, and as he grew older, he became more and more kind and loving. He became the leader of the church at Ephesus in Asia Minor, which Paul had established, and later he was sent by the Roman Government as an exile to the island of Patmos in the Ægean Sea. There he lived to be an old, old man. He outlived all the other disciples of Jesus, and it is thought that he did not die until about the year 100.

John was the writer of five books of the New Testament:



the Gospel of John, the First, Second, and Third Epistles of John, and Revelation, the last book of the Bible. In Revelation he writes to the different churches of Asia Minor, that part of Asia which is just north of Palestine, and connects Asia and Europe. In that region there were seven churches which he names. One of these churches was the church of Smyrna. Revelation 1:11; 2:8-11.

The church in Smyrna was one of the earliest Christian churches. John did not find fault with it as he did with some of the other churches of Asia Minor. He told the members of this church that trials and tribulations were about to come to them, but he urged them to be faithful—"Be thou faithful unto death, and I will give thee the crown of life," the Spirit had told him to write to them.

Smyrna was a very ancient city. It is situated on the Ægean Sea, about fifteen miles from Ephesus where the apostle John was bishop, as the pastor of the church was called in those days. It is said to have been the birthplace of the Greek poet, Homer. Long before the days of Christ, Smyrna had been noted for its faithfulness. Cicero, the Roman writer of the first century before Christ, calls it the "city of our most faithful and most ancient allies." "Above everything else," says one writer, "it prided itself upon its beauty and its faithfulness to all treaties. Every traveler even yet is impressed with the sparkling beauty of the bay and the crown of buildings encircling the hill, which is the most prominent part of the view from the harbor. In ancient times this hill was encircled by a street so glorious that it was called 'the Golden,' and this street was lined by palaces and temples and crowned by the acropolis."

About sixty years after the death of John there was great excitement in Smyrna. There was an uprising against the Christians. The mob raged through the streets, destroying all the followers of Christ whom they could find. Particularly they were seeking for Polycarp, the bishop of the church in Smyrna.

Polycarp was an old, old man. He was one of the few of those still living who had known the apostles. He had been taught by the apostle John. It is said that John had taught him to love Christ when he was only a boy, and this might have been so, for Smyrna is not very far from

Ephesus, where John taught for so many years. At any rate Polycarp knew John, and had heard his teachings of Christ. He believed in Christ with all his heart and soul and strength.

During the disturbance against the Christians, Polycarp's friends had persuaded him to hide in the house of a friend outside the city. There he remained in safety for some days, but at last a servant betrayed him. His friends wanted him to try to escape, but he would not do so. "The will of God be done," he said. When he was taken prisoner he asked for an hour for prayer, and after that, started with the Roman officer back to Smyrna.

At first Polycarp rode on an ass. Then the officer invited the old man to ride in his chariot with him. He tried to persuade him to give up his faith in Jesus, and to worship the emperor, and the gods of the Romans. But Polycarp shook his head. He would not deny his Lord. The officer was so enraged that he threw the old man from the chariot. In the fall Polycarp was injured, but he followed the chariot into Smyrna, where he was taken before the governor.

A great crowd gathered, as Polycarp was led into the city. He walked on, head held high, through the entrance of the great arena, the place in every Greek and Roman city where combats between men and beasts were held. And as the bishop entered the arena it seemed to him that amid the shouts and howls of the mob he heard an encouraging voice saying clearly to him, "Be strong, and show thyself a man, O Polycarp." It seemed to him that God himself had sent the message.

He went forward to the place where the governor, or proconsul, sat. He was not afraid. He had courage to endure whatever should come to him, for God was with him. He was true to the message that the apostle John had written to the people of the church at Smyrna. He was ready to be faithful unto death.

MAP WORK

Draw an outline map of Europe, to use in connection with the next four lessons. Be sure to draw very fully the countries around the Mediterranean Sea and the northern line of Africa. Put in also Palestine and Asia Minor. Then, in

connection with to-day's lesson, mark Patmos, Ephesus, and Smyrna.

NOTEBOOK WORK

Take a new blank book, such as you can get from the ten-cent store, to use in connection with the series of lessons that you are going to begin this week. On the first page, write the title, "Following Jesus Day by Day." Under this write, "The History of the Church." On the second page write "Polycarp of Smyrna," and begin the story of his life.

EXPRESSIONAL ACTIVITY

The message of the apostle John was "Love one another." Polycarp's message was "Be faithful." This week try to be loving to others and faithful in all your duties. Then you will be carrying out two of the lessons which the lives of the early followers of Jesus have taught to the world.

MEMORY WORK

Learn this verse of the hymn "Yield Not to Temptation":

"To him that o'ercometh
God giveth a crown,
Through faith we shall conquer,
Though often cast down;
He who is our Saviour,
Our strength will renew,
Look ever to Jesus,
He'll carry you through."

SUNDAY SESSION

FAITHFUL UNTO DEATH "

II Timothy 4:3-8

THE MEMORY VERSE

"I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but

also to all them that have loved his appearing.”—II Timothy 4:7, 8.

THE LESSON STORY

Polycarp the aged stood before the proconsul. Even the hard heart of the Roman governor was touched by the sight of the old man. Besides, it was his duty to try to make him give up his faith in Jesus.

“Swear, and I will set thee at liberty,” he said. “Reproach Christ.”

But Polycarp still stood firm in spite of the shouts and cries of the multitude. “Eighty and six years have I served him, and he never did me an injury,” he said. “How then, can I give up my Lord and Saviour?”

“Swear, by the fortune of Cæsar, and thou shalt be saved,” urged the proconsul.

But Polycarp could not be moved. He was a true follower of Christ. He truly loved Christ and believed in his promises. It seemed to him that he heard God’s voice saying, “Be strong, and show thyself a man, O Polycarp.” He spoke out boldly once more to the proconsul, “Hear me declare with all boldness I am a Christian.”

“I will throw thee to the wild beasts,” threatened the governor.

“Call them, then,” answered Polycarp, “for we are not accustomed to repent what is good in order to adopt that which is evil!”

“I will cause thee to be consumed by fire, seeing thou despisest the wild beasts, if thou wilt not repent,” raged the proconsul.

Still Polycarp was firm. “Thou threatenest me with fire which burneth for an hour and after a little is extinguished,” he said, “but art ignorant of the fire of consuming judgment and of eternal punishment, reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt.”

The proconsul delayed no longer. He knew that the angry multitude was waiting for his decision. He called the herald. He gave an order. The people in the crowd grew quiet. They wanted to hear every word that the herald said. And then the murmur began again. Quickly it turned to a cry, which spread through all the crowd.

"Polycarp has confessed that he is a Christian! Polycarp has confessed that he is a Christian! Let him be given to the lions! Away with him! Away with him!" But it was too late for this to be done. The shows of wild beasts were over. The proconsul decided to burn Polycarp at the stake. They set up the post. The angry crowd rushed out into the baths and the shops along the streets, and tore down the wooden furnishings. They piled these things around him. They were about to nail him to the stake, so that he could not struggle away, but he objected. "Leave me as I am," he said, "for he that giveth me strength to endure the fire, will also enable me, without securing me by nails, to remain without moving in the pile." Then once more he prayed. Even then his prayer was a prayer of thanksgiving. "I give thee thanks that thou hast counted me worthy of this day and this hour, that I should have a part in the number of thy martyrs, in the cup of thy Christ, to the resurrection of eternal life," he prayed.

The attendants kindled the fire around the old man. Still he stood firm. The story of that scene which has come down to us says that the fire did not burn quickly enough to suit the onlookers. The executioner pierced him with a dagger. And then the old man died bravely, as he had lived bravely. He was faithful unto death, and had won the crown of eternal life.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Probably we shall never be called on to be "faithful unto death," as Polycarp was, but we shall be called upon to be faithful during our lives. We can be faithful to God's commands, and in being faithful to his commands, we must be faithful to the commands of those whom he has set to direct us—our parents and teachers.

Faithfulness in the little duties that come to us every day will make us faithful when great things which require faithfulness come to us.

DUTIES WHICH I WILL DO FAITHFULLY THIS WEEK

I will get up promptly every morning.

I will be at school on time.

I will prepare my lessons faithfully.

I will go to bed when I am told to go.

I will try to be faithful in all my work.

THE LESSON TRUTH IN YOUR LIFE

The Law of Faithfulness. We learn to be faithful in great things by first being faithful in little things. Therefore:

I will do faithfully all the duties which I am called on to do.

NOTEBOOK WORK

Complete your story of the life of Polycarp of Smyrna.

A STORY TO READ

“THE CHRISTIANS TO THE LIONS!”

There was great excitement in the Colosseum, for it was known that the Emperor Nero had given orders that some of the condemned Christians should be given to the lions. There was a hush of expectation as the door of the dungeon was opened. . . . A priest of Diana headed a procession of white-robed attendants and six virgins from the temple of Diana entered, followed by Ennia in the midst of a band of lictors. Even the hardened hearts of the spectators were moved by the youth and beauty of the young girl, who, dressed in white, advanced calmly between her guards, with a gentle, modest expression on her features.

When the procession formed before the emperor, she saluted him. The priest and the virgins surrounded her, and urged her to pay reverence to the statue of Diana. Pointing to her parents, they implored her for their sakes to recant. Pale as death, and with tears streaming down her cheeks, she shook her head quietly. “I cannot deny the Lord who died for me,” she said.

Nero himself rose from his seat. “Maiden,” he said, “if not for your own sake, then for the sake of those who love you. I pray you cease from your obstinacy. How can a child like you know more than the wisest heads of Rome?

How can you deny the gods who have protected you and given victory to your country? I would fain spare you."

"I am but a child, as you say, Cæsar," Ennia replied. "I have no strength of my own, but I am strong in the strength of Him I worship. He gave his life for me; it is not much that I should give mine for him."

Nero sank back in his seat with an angry wave of his hand. He saw that the sympathy of the audience was with the prisoner, and would willingly have gained their approval by extending his clemency toward her. The procession now returned to the center of the arena, where the girls, weeping, took leave of Ennia, who soon stood alone, a slight, helpless figure—in the sight of the great, silent multitude.

Nero had spoken in a low tone to one of his attendants. The door of a cage was opened, and a lion larger than any that had previously appeared, entered the arena, saluting the spectators with a deep roar. As it did so, a tall figure, clad in a tunic, sprang forward from the group of attendants behind a strong barrier at the other end of the arena. It was Beric the Briton. A burst of applause rose from the spectators. . . . "Let him fight!" they shouted; "let him fight!"

Nero waited until the acclamation ceased, then ordered the lion to be driven back to its den, and said: "The people have spoken; let their will be done. But we must not be unfair to the lion; as the maiden was unarmed, so shall you stand unarmed before the lion."

The decision was received in silence by the spectators. It seemed a sentence of death to the young Briton, and the silence was succeeded by a low murmur of disapproval. Beric turned a little pale, but showed no other sign of emotion.

"I accept the conditions," he said in a loud, steady voice; "it being understood that should I conquer, the damsel shall be free from all penalty, and shall be restored to her parents."

"That is understood," Nero replied. With an inclination of his head to the emperor, and a wave of his hand to the spectators, Beric turned and walked across the arena to where his friend, Scopus, awaited him with a cloak. Wrapping himself in its ample folds, he walked back to the center

of the arena. A murmur of surprise arose. Why should the Briton cumber his limbs with this garment?

Throwing off the cloak, Beric exclaimed: "You see I am unarmed. I have not so much as a dagger." Then tearing off two broad strips from the edge of the garment, he twisted them into ropes, and formed a running nooze in each. What was left of the cloak he threw over his arm, and signed to the attendants of the cage to open the door. . . . The door of the den was opened. Beric stepped a few paces toward it. . . . The lion dashed out of its den with a sudden spring, made three or four leaps forward, and then paused with its eyes fixed on the lad standing in front of it, still and immovable, in an easy pose, ready for action.

Then it sank until its body nearly touched the ground, and began to crawl with a stealthy, gliding motion toward him. More and more slowly it went until it paused at a distance of some ten yards. For a few seconds it crouched motionless, save for a slow, waving motion of its tail; then with a sharp roar it sprang through the air. With a motion as quick Beric leaped aside.

As it touched the ground he sprang . . . and wrapped his cloak in many folds round its head, knotting the ends tightly. Then, as the lion, recovering from its first surprise, sprang to its feet with a roar of anger and disgust, Beric was on his feet beside it. For a moment it strove to tear away the strange substance which enveloped its head. But Beric dropped the end of the noose over one of its forepaws, drew it tight, and with a sudden pull jerked the animal over on its back. . . .

The lion was helpless now. As it rolled over and over, uttering roars of vain fury, Beric snatched the cloth from its head, tore off another strip, twisted it, and without difficulty bound its hind legs together. Then he again wrapped it round the lion's head, and stood up breathless but victorious. A mighty shout shook the building. Never had such a feat been seen in the arena before. . . .

"Ennia," Beric said, "God has saved us; the lion is helpless now." And with these words, he led her forth from the place that had been for both the very jaws of death.

—GEORGE A. HENTY.

A HYMN VERSE TO READ

Stand fast for Christ thy Saviour!
Stand fast whate'er betide!
Keep then the faith, unstained, unshamed,
By keeping at his side;
Be faithful, ever faithful,
Where'er thy lot be cast,
Stand fast for Christ thy Saviour!
Stand faithful to the last.

—Walter J. Mathams.

EXPRESSIONAL SESSION
FAITHFULNESS EVERY DAY

Matthew 25:14-30

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We have studied this week about Polycarp, the bishop of Smyrna, who was burned at the stake because he would not give up his faith in Christ. All through the ages there have been men and women who have died for Christ's sake. There was William Tyndale, who was one of the first of those who translated the Bible into English. He was accused of heresy, and condemned to death. He was then strangled, and his body was burned. (October 6, 1536.) There was Savonarola, who was burned to death for his faith in Florence, Italy, in 1498. There were the martyrs in the Boxer Rebellion in China, in 1901. There have been missionaries without number.

We probably will not be called upon to be faithful unto death, but we are called on to be faithful in our everyday lives. We must be faithful to God's commands at home and in school; we must be faithful to the laws of our homes; we must be faithful to the laws of our school and of our city and of our nation. So we can please God and gain the words of praise, "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things."

THE CLASS PRAYER

Our Father in heaven, help us to be faithful in all the work that we have to do, faithful in carrying out our work for our parents and for our teachers, and for thee. We ask this in the name of Jesus Christ, who was faithful unto death.

VERSES FOR USE IN THE MEETING

I Timothy 6:12; II Timothy 2:3; Matthew 16:25; Luke 12:4-9; Matthew 25:14-30.

HYMNS THAT MAY BE USED IN CONNECTION
WITH THE MEETING

- "Lord, as We Thy Name Profess."
- "The Son of God Goes Forth to War."
- "Fight the Good Fight."
- "Stand Fast for Christ Thy Saviour."
- "Yield Not to Temptation."
- "In the Hour of Trial."

QUESTIONS FOR USE IN THE MEETING

1. Tell the story of Polycarp, the bishop of Smyrna.
2. What words did Polycarp seem to hear God's voice saying to him?
3. How do you feel about "playing the man"?
4. If one of your playmates urges you to disobey a rule of the school, how should you act?
5. If you are playing ball and break a window of a neighbor's house, what should you do? How would you show that you are faithful to God, if you confessed?

TOPICS FOR DISCUSSION OR REPORTS

In Japan it is the custom for the people to worship the emperor. Many people say that this is not real worship, but is only honoring him as we honor the President, when we stand in line to wait to see him pass, if he visits our city. What do you think that a Japanese Christian should do?

Would heathen Japanese think that he was a true Christian?

2. How William Tyndale Suffered for His Faith.
3. How Savanarola Suffered for His Faith.
4. How the Chinese Christians Suffered for Their Faith in the Boxer Rebellion.
5. How Paul Suffered. II Corinthians 11:23-27.
6. Doing Our Duty Day by Day.
7. Faithfulness in Little Things.
8. How a Junior Can Be Faithful.

SOME OF THOSE WHO WERE FAITHFUL UNTO DEATH

IN BOHEMIA

John Huss was burned to death at the stake in 1416, for his faith in Christ. His last words were: "The great object of my teaching, repentance and forgiveness of sins to mankind, according to the true gospel of Jesus Christ and the interpretation of the holy Fathers, I am ready to die for, with a joyful heart." Then he repeated three times, "Jesus, thou Son of the living God, have mercy on me." His ashes were thrown into the river Rhine.

IN ITALY

Jerome Savanorola was hanged for his faith, May 23, 1498, and his body burned. His last words were, "My Lord died for my sins; shall not I gladly give this poor life for him?"

AN ENGLISHMAN IN BRUSSELS

William Tyndale, one of the earliest translators of the Bible into English, was living in hiding in the Castle of Vilvorde in Brussels. He was accused of heresy. He was betrayed, strangled, and then his body was burned. His last words were, "Lord, open the King of England's eyes." (October 6, 1536.)

IN CHINA

"When Kao Lien T'eng's house was in flames, he was arrested and taken to the city for trial. 'Why did you enter

the Church?' asked the Boxer chief. 'Because it is good.' 'Why, then do you injure people?' 'I do harm to no one!' 'Well,' said the chief, 'if you will leave this foreign sect and worship Buddha we will not harm you.' As he made no reply the Boxers cried out, 'This man is not willing to repent; throw him into the fire.' The ruins of the city chapel were still smoldering, and on the altar of that he was offered up. Soon his wife's ashes lay with his, and three other members of the family were numbered with the martyrs, only two surviving the storm." This was in 1901.

CHAPTER XXX
WEEK DAY SESSION
AUGUSTINE, THE HEATHEN

Luke 15:11-19

THE MEMORY VERSE

“Put ye on the Lord Jesus Christ.”—Romans 13:14.

THE LESSON STORY

Look on your day-school geography map of the countries which surround the Mediterranean Sea, and find Egypt. Then follow the line of the north coast of Africa until you come to the country of Tunis. There you will find Carthage, one of the greatest cities of the ancient world, the city which was the enemy of Rome in the days of long ago. It is said that in Carthage there are ruins of almost as many beautiful buildings as in Greece itself. Its armies were noted for their courage and wonderful daring. Its sailors were the most venturesome explorers of the olden times.

It was the great Carthaginian general, Hannibal, who transported his armies across the Mediterranean Sea into Spain, and then marched through long, wearisome days and nights over the snow-covered Alps, with his great elephants, and surprised the Romans by coming upon them from the north instead of from the sea to the south as they expected. But Carthage at last yielded to Rome and its power was lost in the second century before Christ, when it was conquered by the Roman General, Scipio.

Christianity spread in Africa as well as in Europe, and Carthage, in the fourth century, was one of the greatest centers of Christianity in Africa. It had churches and schools where many of the greatest men of the Early Church taught. It was the center of many of the discussions about Christianity of that time, for we must remember that in

those early times there were many heathen people who did not understand very well the teachings of Christ, and they had to have very many things explained to them, that seem quite clear to us to-day.

Not so very far from Carthage, in Algeria, (find it in your day-school geography, and mark it on your outline map) was a town called Tagaste, a little place now known by another name—Suk Ahras. And there, in the fourth century A. D., lived a Roman, Patricius, a heathen of good position and some wealth, easy-going and worldly, and his Christian wife, Monica. They had a little son Augustine, born in 354, whom his mother loved dearly, and who, she hoped, would grow up to be a Christian.

But in spite of his mother's prayers and her training, Augustine became a very wild young man, though he was very brilliant in school and college. He was sent to school first in the city of Madaura, and then to Carthage, where he studied rhetoric—which was not the same thing at all as your brother in high school means when he says that he is studying rhetoric, but more what we should mean if we were to say that a man was studying to be a lawyer or a public speaker.

Augustine soon obtained a position as a teacher of rhetoric. He succeeded so well in his profession that he soon went to Rome. After that he became a teacher of rhetoric in Milan in Italy. He was unhappy in spite of his worldly success. He could not find comfort and peace of mind in any of the heathen writings that he was studying.

His mother, Monica, joined him in Milan. She tried to persuade him to become a Christian, but could not. He continued in his wicked ways, though he heard the preaching of Ambrose, one of the most famous preachers of the time.

Then one day something happened. A friend from Africa had joined Augustine. They were talking about religion. Augustine was so unhappy that he rushed off into a lonely part of the garden adjoining his house. There he fought a battle with himself. He did not want to become a Christian, for he knew that if he did, he would have to give up many of the wicked pleasures that he enjoyed so much.

As he fought this battle with himself he heard a child's voice, perhaps in the neighboring garden. The voice said:

"Take and read! Take and read!" He got out his Bible and opened it. The first words that came to his eyes were the words of our Memory Verse, "Put ye on the Lord Jesus Christ, and make not provision for the flesh." He fell on his knees and prayed. God opened his mind and touched his heart. He found the truth. When he rose from his knees, he was a true follower of Christ.

Quietly he went to the house and found his mother. He told her the good news of his change of heart. How they must have rejoiced together! How happy they must have been!

MAP WORK

Continue your map of the countries surrounding the Mediterranean Sea, putting in all the places mentioned in the lesson.

NOTEBOOK WORK

On a new page of your notebook start a story of the life of Augustine giving the main facts of his early life, the names of his father and his mother, where he was born, and where he went to school. Make this account as complete as possible.

EXPRESSIONAL ACTIVITY

Augustine's mother, Monica, prayed for him and tried to make him a Christian. She was an example to him "in word, in manner of life, in love, in faith, in purity." We want to win all the world to Christ. Let us try by our example, our prayers, our offerings, to help others to love him as we do, and to aid those missionaries who are trying to carry the knowledge of the Saviour to foreign lands.

MEMORY WORK

"I would be true, for there are those who trust me;
I would be pure, for where are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

"I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

RECENT INVESTIGATIONS IN CARTHAGE

"In Africa the two chief centers of early Christianity were Alexandria and Carthage. . . . Ancient Carthage has been resurrected in modern times. Some one has said that if Palestine may be called the cradle of early Christianity, Carthage was its nursery. . . . The Jewish and Christian remains, although comparatively few, are to us most interesting. The story of finding these is entrancing. One day a little negro child, who was in the orphanage, noticed some Arabs about to destroy a subterranean catacomb (an underground tomb) in order to make lime from the marble sarcophagi (coffins) and inscriptions. . . . He hastened to tell the director what was being done.

"The director hurried to the place and found that this tomb, which had been the dwelling place of hyenas for centuries, was in the midst of an ancient Jewish cemetery, where many Hebrews had been buried, with the seven branched candlestick and other Jewish emblems carved on their tombs. Some Christian graves were also found, and the museum contains scores and perhaps hundreds of lamps just such as are found in the catacombs of Rome, some stamped with the cross, others with the dove. Representations are also found of Jonah and the whale, the Hebrew children in the fiery furnace, Daniel in the lions' den, Christ bearing his cross, and so on."

—Simplified from "New Archeological Discoveries," by Cobern.

SUNDAY SESSION

AUGUSTINE THE CHRISTIAN

Luke 15:20-24

THE MEMORY VERSE

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."—Philippians 4:8.

THE LESSON STORY

Augustine the Christian! What a change there was in the young man who had been a wild, self-indulgent heathen! Now he was a follower of the true God, trying to do those things that he thought God wanted him to do, trying to think of things true and honorable and pure and lovely.

Monica and Augustine left Milan and started back to Africa. On the way Monica died. Augustine went on to Tagaste. He spent his days and nights in studying the Bible. He became one of the best-known speakers in northern Africa.

One day he visited the church at Hippo in Algeria. The minister there was old. He said in the service that day that he needed an assistant. The people in the congregation knew that Augustine was present. They called out at once: "We want Augustine as our preacher! We want Augustine!"

Augustine was astonished at their demand, but he gave in to them and was ordained. Later he was made Bishop of Hippo, and for thirty-five years he filled the position, preaching and teaching, studying and writing about Christianity and its truth. And besides all these things it is said that "he relieved the needs of the poor, managed the property of his diocese, preached in the cathedral, prepared converts for membership in the church, ministered impartially to rich and poor, educated and ignorant, and in spite of threats and dangers and hardships, served Christ with the utmost devotion to the very end.

But northern Africa was not to remain a peaceful center of Christianity. Vandal hordes of barbarians came down from northern Europe and invaded Spain. From there they crossed the sea and overran Africa. They attacked Hippo. During the siege, in 430, Augustine died, at the age of seventy-six. He did not live to see Carthage destroyed; nothing was left of it but ruins. He did not know how the Christian civilization of northern Africa was wiped out.

Though Augustine the man died, his work lived on. For a thousand years his influence was very strong in the Christian Church, and he is thought to have been one of the greatest of those teachers who are called "Church Fathers."

He is known through all the world to-day, almost fifteen hundred years after his death, as a great teacher and a great preacher.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Are you Juniors like Augustine the heathen, or like Augustine the Christian? Are you self-willed and impatient of control, or are you willing to give up your own way, and accept God's way for you?

If you are trying to do God's will, where do you go when you need help? Do you read the Bible, where God speaks to you, and pray, where you speak to God? Do you take the advice of your parents and teachers? In all those places you can find out what God wants you to do.

When Augustine became a Christian, he became a preacher. Perhaps some of you Juniors are already planning what you will be when you grow up—engineers, merchants, lawyers, doctors. Have you ever thought of being ministers or missionaries? Perhaps that is what God wants you to be. Think about it.

THE LESSON TRUTH IN YOUR LIFE

God wants his children through all the world to serve him. He forgives those who sin, as he forgave Augustine, and as the father in the parable of the Prodigal Son forgave his son. But he wants us to serve him always. He would rather have us begin our service to him when we are young as Timothy was. Therefore I will try to serve Christ now, and will try to follow his will rather than my own.

NOTEBOOK WORK

Complete your story of the life of Augustine the Christian.

A STEADFAST FOLLOWER OF CHRIST, WHO LIVED IN ALGIERS

There was in the sixteenth century, a young Arab who had become a true follower of Christ. He had given up his heathen ways. He had been baptized, and had been given the Christian name Geronimo, or Jerome. He was captured by a Moorish pirate in 1569, and taken as a prisoner to

Algiers. There the Arabs tried in every way to make him give up Christianity. He steadfastly refused to do so, and he was condemned to death. At that time the Arabs were building a fort in Algiers, called "the Fort of the Twenty-Four Hours." They thought of a horrible death for Geronimo. They bound him hand and foot, and threw him alive into a mold in which a block of concrete was about to be made. This block, containing his body, was built into a corner of the fort.

This story was told by Hædo, a historian, who wrote in 1612, and it was considered just an old legend. But in 1853, the Fort of the Twenty-Four Hours was torn down, and in the angle specified by Hædo, the skeleton of Geronimo was found. The bones were buried in the cemetery, but into the mold of concrete left where his body had been, liquid plaster of Paris was poured, and a perfect model was obtained, showing even the young man's features, the cords which bound him, and the material of his clothing. The model is now in the museum in Algiers, and a visitor who examined it recently says that the expression on the face is an expression of perfect peace. He was happy in dying for Christ's sake.

A HYMN VERSE TO READ

"Strong founded like a lighthouse,
That stands the storm and shock,
So be thy soul as if it shared
The granite of the rock;
Then far beyond the breakers
Let thy calm light be cast,
Stand fast for Christ thy Saviour!
Stand faithful to the last."

EXPRESSIONAL SESSION

SERVING GOD IN OUR YOUTH

II Timothy 1:3-5; 3:14-16

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

Although Augustine became one of the greatest of the preachers and teachers of the Early Church, he must have

been sorry that he had not served God in his boyhood and young manhood. He became a great teacher through God's grace. He was like the prodigal son of Jesus' parable. He was given a second chance. We who are still only Juniors should learn from Augustine the lesson of serving God while we are still young. Think of the many tears which his mother must have shed on account of his waywardness. Think of his own struggles to give up his sins. Let us try to be free from sins. Let us try to serve God from childhood. Let us follow the example of Jesus, the Example of perfect childhood, and try, with God's help, as we increase in stature, to increase also in favor with God and men.

THE CLASS PRAYER

Our Father in heaven, we ask thee that we may serve thee while we are still Juniors. We pray that we may follow thee with all our hearts and minds, while we are young. Make us true believers in thee, and keep us from straying into sin. Cleanse thou us from faults, we ask thee, and make us true followers of thee. We ask in Jesus' name. Amen.

VERSES FOR USE IN THE MEETING

Psalm 71:5, 17, 18; Ecclesiastes 11:9, 10; 12:1; Jeremiah 3:4; Psalm 148:12; Matthew 18:3; 19:13; Mark 10:17-22.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

- "Stand Fast for Christ Thy Saviour."
- "Father, Lead Me Day by Day."
- "Stand Up, Stand Up for Jesus."
- "The Wise May Bring Their Learning."
- "Hear the Captain Clearly Calling."
- "Crown Him with Many Crowns."
- "Ye Servants of God, Your Master Proclaim."

QUESTIONS FOR USE IN THE MEETING

1. Tell briefly the story of Augustine. Who were his mother and his father? Where did he live? Where did he

teach? What became of him after he became a Christian?

2. Do you think that Augustine would have been happier if he had served God when he was a boy?

3. Find in the Bible and be prepared to give the account of a boy king who served God. II Kings 11:21; 12:2.

4. Find in the Bible and be prepared to give the account of another boy king who served God. II Kings 22:1, 2.

5. Find in the Bible the words of a prophet who served God when he was young. Jeremiah 1:6, 7.

6. Find in the Bible the account of four young men who served God in a foreign land. Daniel, chapter 1.

7. Tell the story of Timothy.

TOPICS FOR DISCUSSION OR REPORTS

1. The Connection Between the Jews and Africa.

(a) Abraham and Egypt. Genesis 12:10.

(b) Joseph and Egypt. Genesis 37:28; 41:41, 42; 50:22.

(c) Moses and Egypt. Exodus 5:1; 13:17-19.

(d) Solomon and Egypt. II Kings 3:1.

(e) Joseph and Mary Flee with the Baby Jesus to Egypt. Matthew 2:13-23.

(f) Philip and the Ethiopian. Acts 8:26-40.

2. How the Gospel Reached North Africa.

3. The Church in North Africa.

4. How Juniors Can Serve God Even Though They Are Only Children.

SOME BOYS WHO SERVED GOD FROM THEIR YOUTH. UP

William Brewster, the leader of the Puritans, was one of those who, when he was still very young, decided to serve God. The Puritans gathered at his home in Scrooby, England, and there began the movement which led to their coming to America.

Jonathan Edwards, who became the president of Princeton College, was a very brilliant little boy. At six he began to study Latin. When he was about seven years old, he became seriously interested in religious things. At that time he used to pray in secret five times a day. He became one of the greatest preachers of his time.

John Witherspoon, the Presbyterian minister who signed the Declaration of Independence, became a steadfast follower of Christ when he was very young, through the influence of his mother, who was a descendant of John Knox.

Adoniram Judson, the great missionary to Burma, used to read the Bible when he was only three years old. Like Augustine, he passed through time when he doubted the Bible, but later he became a true follower of Christ.

Robert Morrison was the son of a godly father and mother. When he was thirteen years old, he was able to recite all the one hundred and seventy-six verses of Psalm 119 without a mistake. His wonderful memory was a great help to him in doing God's work, for he needed to remember many things when he attempted to translate the Bible into Chinese.

John G. Paton also was the son of godly parents. When he decided to become a missionary his mother said that although she had never told him so, she had prayed from his babyhood that he should take up this work.

CHAPTER XXXI
WEEK DAY SESSION
BERNARD OF CLAIRVAUX

I Samuel 1:24-28

THE MEMORY VERSE

“Put on the whole armor of God.”—Ephesians 6:11a.

THE LESSON STORY

There was a long period of time between our last lesson and the lesson that we are to study this week. Augustine died in the year 430, in the midst of the siege of Hippo by the heathen. After his death there was a time when Christianity and heathenism had a hard fight for the mastery. But at last Christianity conquered in Europe, though even those parts of Asia Minor and Africa which had been Christian in the first centuries after Christ, were in the hands of heathen rulers. Even Palestine, the home of Jesus and the birthplace of Christianity, was ruled by the Saracens, or Turks.

You remember from your study of history in day school how the Christians of Europe felt about this. They planned crusades to Palestine to try to regain the holy places of the Christian religion. They did not think that it was right for the Turks to rule over the city of Jerusalem, or over Bethlehem, where Christ had been born. You all know some of the great stories of the Crusades. Richard the Lion-Hearted was king of England. You probably have read about him in “Ivanhoe.” The First Crusade was in 1096, and an army of eighty thousand Christians, under the leadership of Godfrey de Bouillon, entered Jerusalem in 1099, and made Godfrey king of Jerusalem.

It was during this time, when the people of Europe were planning crusades to the Holy Land, when valiant knights were giving their strength and even their lives in the fight

for Christianity, that Bernard of Clairvaux was growing up. He was born in 1090 in Fontaines in Burgundy (France). He was a member of a knightly family. His father was a brave knight named Tescelin, and his mother was a wonderful Christian woman named Aleth, or Aletta. He was the third son in the family. When he was a tiny baby his mother carried him to the church, and dedicated him to God's service, as Hannah had dedicated Samuel, I Samuel 1:24-28. But Aletta died when Bernard was only a child, and as he grew up he turned his thoughts to worldly ways. His brothers were knights. He might have been a knight, too. He might have gone to the king's court, and have become a courtier. But finally he chose neither of these things. When he was twenty-three years old he made up his mind to do as his mother had hoped that he would do—he gave his life to the service of God. He did not have to struggle to do right as Augustine had had to do. It was far easier for him to become a Christian than it had been for Augustine.

In the days of Bernard, people thought that when they gave their lives to the service of God, they must live apart from the world in monasteries and convents. So Bernard went into the monastery of Citeaux, which was near his own home. There he preached with such great eloquence and persuasive power that he won many people to follow him into the monastery. His four brothers came to be with him, and many other relatives.

Soon there was a new monastery planned at a place named "Clairvaux," a French word which means "Clearview," often called by the people who lived near by. "The Valley of Light." Bernard was made the head of this monastery, and there he and his followers lived in peace and plenty. The monastery became known everywhere for its generosity and kindness. During the time of a famine in the country of Burgundy, the men from the monastery fed two thousand people for two months, until the famine was over. No wonder that it was famous through all the land!

In 1144 the news reached Europe that the Mohammedans in Palestine were becoming too strong for the Christian forces. Bernard proclaimed a Second Crusade, to go to the help of those who were fighting in the Holy Land, and by

his preaching and teaching won the interest of King Louis VII of France and of Emperor Conrad III of Germany. He won thousands of followers because he preached so wonderfully. He did not teach that men should fight to win wealth or fame, but that they should not allow the Holy Land to be held by the heathen. But unfortunately the Second Crusade was a failure, and Bernard returned to his monastery.

Though Bernard was given many opportunities for greater positions in the Church, he preferred to remain the Abbot of Clairvaux all his life. He was a man of the greatest devotion to Christ, a great preacher, a great man of prayer. He died in 1153, and has been called "the first preacher of his age, and one of the greatest of all ages . . . the best known and the most widely known man of his age."

HANDWORK

Try to get a sheet of drawing paper. If you cannot get this, a sheet of note paper will do. Print in your best lettering the first verse of the hymn which you are asked to memorize. If you cannot letter well, copy it in your best handwriting. Make as attractive a border as possible. If you cannot draw a border cut one out from colored paper, and paste it around the hymn.

NOTEBOOK WORK

Begin the story of Bernard of Clairvaux on a new page of your notebook. Perhaps you can find the picture of a crusader of the Middle Ages to use as a decoration. Perhaps you can copy the picture given on page 284, and color it to use as an initial decoration for your story.

EXPRESSIONAL ACTIVITY

Bernard and his followers were known far and wide for the good that they did among the people of Burgundy. Perhaps the class can this week provide a basket of food to give to a poor family, as Bernard and his friends fed the starving people at the time of the famine. There are many little children in distant parts of the world who need our help. Can you think of anything to do that will help these hungry children in Syria or in China or in India? Can you do it?



MEMORY WORK

Learn the following stanzas. After you have studied your Sunday lesson you will understand the reason that you are asked to learn this particular hymn.

“Jesus, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

“Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blessed name,
O Saviour of mankind.

“O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind thou art!
How good to those who seek!

"But what to those who find? Ah, this
Nor tongue nor pen can show:
The love of Jesus, what it is
None but his loved ones know.

"Jesus, our only Joy be thou,
As thou our Prize wilt be;
Jesus, be thou our Glory now,
And through eternity."

SUNDAY SESSION

SOME OF THE THINGS THAT BERNARD ACCOMPLISHED FOR CHRIST

II Timothy 1:6-10

THE MEMORY VERSE

"Oh give thanks unto Jehovah, call upon his name;
Make known among the peoples his doings.
Sing unto him, sing praises unto him;
Talk ye of all his marvellous works."—Psalm 105:1, 2.

THE LESSON STORY

Bernard of Clairvaux was a very great preacher and a very great teacher. He was a man of great sincerity and honesty of heart. He loved God truly. He was a man of great courage.

The ruler of southwestern France at the time of Bernard was William of Aquitaine, a man almost a giant in size and of a terrible temper. He thought that he had power to do as he chose in the Church as well as in his court. He thought that there was no law in the land except that which he decreed.

One day he went to Bernard's monastery of Clairvaux. Bernard had been having a service in the church. He was a frail, slender man, who seemed small in comparison to the huge duke. But as William stood there and mocked at the Church, Bernard did not hesitate. He stood boldly before the duke. His eyes flashed with righteous indignation.

"Your Judge is here, at whose name every knee shall

bow, of things in heaven, and things on earth, and things under the earth!" he said. "Your Judge is here, into whose hands your soul is to pass! Will you spurn (or make sport of) him also?"

The duke stood silent. Then suddenly he fell to the ground before Bernard. He saw that the abbot was God's messenger. He acknowledged his sins, and asked to become a member of the Church.

Besides his preaching and teaching and the good works that he did, Bernard was the writer of many sermons and letters and other books. He also wrote many hymns. One of these hymns, which is given in our Hymnal is this:

"O sacred head, now wounded,
 With grief and shame weighed down;
 Now scornfully surrounded
 With thorns, thine only crown;
 O sacred head, what glory,
 What bliss till now was thine!
 Yet, though despised and gory,
 I joy to call thee mine.

"O noblest brow and dearest,
 In other days the world
 All feared when thou appearedst;
 What shame on thee is hurled!
 How art thou pale with anguish,
 With sore abuse and scorn;
 How does that visage languish
 Which once was bright as morn!

What thou, my Lord, hast suffered
 Was all for sinners gain:
 Mine, mine was the transgression,
 But thine the deadly pain.
 Lo, here I fall, my Saviour!
 'Tis I deserve thy place;
 Look on me with thy favor,
 Vouchsafe to me thy grace.

"What language shall I borrow
 To thank thee, dearest Friend,
 For this thy dying sorrow,
 Thy pity without end?
 O make me thine forever;
 And should I fainting be,
 Lord, let me never, never
 Outlive my love to thee.

“Be near when I am dying,
O show thy cross to me;
And for my succor flying,
Come, Lord, to set me free:
These eyes, new faith receiving,
From Jesus shall not move;
For he who dies believing,
Dies safely, through thy love.”

The other hymns which are usually thought to have been written by Bernard are “Jesus, the Very Thought of Thee,” given on page 284, which you were asked to learn, and “Jesus, Thou Joy of Loving Hearts.” These hymns were originally written in Latin, but they have been translated into German, French, and English, and are known all over the Christian world. They show a great love for Christ and his Church, and a great tenderness and longing for Christ.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Bernard of Clairvaux began to serve Christ when he was only a boy. He never very seriously considered any other calling. He chose preaching as his life work. Have you ever thought that God might want you to be a preacher or a missionary?

When Bernard first began to preach he won his own brothers to follow Christ, among the first. His life must have set a good example to them, or they would not have been converted by his preaching. He must have been an example not only in his preaching but in the way that he lived. Do you live in such a way that those in your own family know that you are a real Christian? Or are you cross when you get up in the morning, and impatient when mother asks you to go on an errand, and angry if the baby interferes with your play? Do you follow God's will on Sunday and your own will every day? Then you are not a true Christian. Be a Christian at home, every day, and be an example to your own family as Bernard was, so that your brothers and sisters will know that you love Jesus.

Bernard was brave when it was necessary for him to stand up for the truth. Are you always brave for the right, or are you sometimes afraid to stand up for what you know is true?

THE LESSON TRUTH IN YOUR LIFE

Bernard was brave; he was true; he was faithful; he loved Christ with all his heart and with all his soul and with all his strength and with all his mind. He showed this because he gave all his life to God. He dedicated his great talents as a preacher and a teacher and a writer to God's service. His life every day was such that he was an example not only to those who saw him only once in a while, but also to those who saw him every day. God is pleased with those who try to follow his Commandments in their daily life. I, too, will try to live that those who know me best will be sure that I am God's child.

NOTEBOOK WORK

Complete your work on the hymn, "Jesus, the Very Thought of Thee," which you began during the week. After you finish your own work perhaps you can help some one else.

A BRAVE MISSIONARY TO THE MOHAMMEDANS

About one hundred and fifty years after the days of Bernard of Clairvaux, there was a brave follower of Christ who wanted to tell the gospel story to the Mohammedans in North Africa, and to make them followers of Christ. This was Raymund Lull, who lived in the years 1235 to 1315. He was a Spaniard, a member of a distinguished family. Like Bernard, he was rich. He was a skilled musician and the court poet in the Spanish court. But when he was thirty-two years old he made up his mind to give up his life in court and to become a preacher. He sold almost all his estates, and gave his money to the poor.

You can see by looking at your map that Spain is not very far from North Africa. Raymund Lull planned to preach to the Moslems, as the Mohammedans were often called. The first thing that he did was to study their language, Arabic. When he was forty years old, he became a missionary, and when he was fifty-six he set out alone to preach about Christ in northern Africa. When he reached Tunis, he invited the Moslems to talk with them, but the only result was that he was thrown into prison by order of the sultan.

He was at last set free, and sent back to Europe. But he would not stay. He went back to his work again, and again was imprisoned and banished with threats of death. Over and over this happened. His faith in God and love for him sent him to teach and to preach about him to the heathen.

Raymund Lull's last expedition to Africa was when he was seventy-nine years old. He preached in secret for a few months. Then he ventured to preach openly, but he was seized and dragged out of the city and stoned to death, as Stephen had been. He was one of the early Christian missionaries and martyrs, who is very little known, but he was a true follower of Christ, for whose sake he gave his life.

A HYMN VERSE TO READ

“Stouthearted like a soldier,
Who never leaves the fight,
But meets the foeman face to face
And meets him with his might,
So bear thee in thy battles
Until the war be past,
Stand fast for Christ thy Saviour!
Stand faithful to the last.”

EXPRESSSIONAL SESSION

CHOOSING OUR LIFE WORK

Matthew 7:24-26

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We boys and girls here to-day are only Juniors, but already we should be thinking and planning about our life work. Some of us may know already what we want to be when we grow up, but most of us are still undecided about this. Perhaps God has given us a special talent in some particular direction, and then we know that he wants us to use this talent. Perhaps he wants us to be preachers and missionaries as Bernard was, and we should consider these callings as well as others.

We may not be able to decide right away, and it may not be wise for us to decide, whether we want to be preachers or

teachers or lawyers or doctors or business men or house-keepers, when we grow up. But we do know that we should try to do God's will, even though we are only Juniors. We should try to make our bodies strong and healthy by leaving alone those things that will harm them; we should study hard and work hard and play hard, and try to lay a good foundation for our lives.

Our parents dedicated us to God when we were baptized. As Juniors let us try to serve him by laying good foundations for our future life work, whatever that may be.

THE CLASS PRAYER

Our Father in heaven, we are only children, but we want to serve thee with all our hearts and with all our strength and with all our minds. Help us to choose those things that it is right for us to do. Help us to-day to be able to tell right from wrong, so that when we are older, we may be able to tell what is thy will for us. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Proverbs 1:8, 9; 3:1-4; 4:7; Ecclesiastes 12:1; Joshua 24:15, 24; Luke 2:40, 53; I Samuel 3:19; II Timothy 3:14.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

- "O Sacred Head, Now Wounded."
- "Jesus, the Very Thought of Thee."
- "Jesus, Thou Joy of Loving Hearts."
- "The Church's One Foundation."
- "My Hope Is Built on Nothing Less."
- "Soldiers of Christ, Arise."

QUESTIONS FOR USE IN THE MEETING

1. What can you tell about the Crusades?
2. Tell the story of one man who lived between A. D. 1000 and 1300, who gave his life to Christ's service.
3. Who was Bernard of Clairvaux?
4. Where did he live?

5. Repeat the words of a hymn that Bernard wrote. Tell the names of some other of his hymns.
6. Tell something of his story.
7. Read the account of him which you have written in your notebook.

TOPICS FOR DISCUSSION OR REPORTS

1. How a Junior Can Lay a Good Foundation for Life.
2. How a Junior Can Know What God Wants Him to Do with His Life.
3. How Bernard Found Out What His Life Work Was to Be.
4. Dedication to God's Service.
5. Serving God as a Business Man.
6. Serving God in the Home.
7. Serving God in Our Daily Duties.

TO READ IN THE MEETING

If I ask God earnestly, and with all my heart, he will show me the way that he wants me to go in my life work.

I can be God's servant in whatever calling I choose.

If I become a doctor, I can serve God in helping others; if I become a lawyer I can serve God by being honorable and just in all my dealings with others; if I become a business man, I can serve God, too, in the same way.

I can serve God in my home and in my school.

If I become a carpenter, as Jesus was, I can serve God by doing my work well.

I can serve God if I become a housekeeper, or a teacher, or a stenographer.

Whatever I may do with my life, I will try to do it as God wants me to do it. I will try to do my work as in God's sight.

"Who sweeps a room, as for thy laws,
Makes that and the action fine."

CHAPTER XXXII
WEEK DAY SESSION
THE LIFE OF MARTIN LUTHER

Acts 4:13-20

THE MEMORY VERSE

“We cannot but speak the things which we saw and heard.”—Acts 4:20.

THE LESSON STORY

Over three hundred years had passed since the days of Bernard of Clairvaux. Christopher Columbus was at the Spanish court, trying to persuade King Ferdinand and Queen Isabella to give him the money for ships in which to start on his journey around the world. In England, King Henry VII was the ruler, and in France, Charles VIII. The world had changed very much since the days of Polycarp; he need not have feared to proclaim Christ now; for Christianity was the ruling religion in all Europe, and the Church of Christ was recognized everywhere.

But the Church had changed, too. It was no longer a body of poor, persecuted followers of Christ. It was a body of rich persecutors, who ruled the world as tyrannically as the wicked Nero in the days of the early Christian martyrs had ruled in Rome. The Church which had been founded by a Man whose rule was in the hearts of men, now was under the leadership of men who ruled by might and force—the pope at Rome, and those under him—the bishops and priests. The people of Europe were so terrified by the rule of these men that they obeyed them completely. The Bible had been taken from them, so that they could not read God’s Word for themselves. They believed what the priests told them, and God’s priests had so forgotten his teachings that they thought only of themselves and of gaining riches.

One of the ways in which riches were gained was this:

Suppose a man committed a sin, say of stealing. He had been sorry for it, and had confessed that he had done wrong. He had paid back what he had stolen. So far, that was right. But, the priests said, the man had sinned also against God. He could not gain God's forgiveness just because he had confessed and had been sorry for his crime, and had tried to repay what he had taken. God demanded payment, too. So the pope and the priests gave what they called "indulgences," a sort of paper which they said was a pardon from God, and which a sinner could purchase for money. The Church used this money. Sometimes when the priests wanted money, they said that a man had sinned, and demanded that he buy an indulgence, even when he was innocent. Of course this was wrong. God does not have to be paid to forgive sin. He forgives freely those who are honestly sorry for their wrongdoings, and who try to do right.

Sometimes the people and the priests in those long-ago days would say that a whole city or a whole country had sinned. They would make the people pay great sums of money or else they would not baptize any child in the place, or marry any young people, or bury any of those who died. This was called an "interdict." It seemed as if the people of the world had forgotten completely all about Christ's Kingdom of love and forgiveness and peace.

It was just at this time that Martin Luther lived. He was born in 1483, in Eisleben, in Germany. His father, Hans Luther, was a copper miner, and he made some money in his business. He was anxious that his son should get on in the world, so he sent him to school in Mansfield. From there Martin went on through schools at Magdeburg and Eisenach. At last he became a student at the University of Erfurt, at that time one of the most famous places of learning in Germany.

Luther's father had intended that he become a lawyer, and Luther himself was preparing for this profession. But all during his student days, he was troubled about religious matters. When he was twenty-two years old, he felt that he could not find happiness if he became a lawyer. He decided to enter one of the monasteries at Erfurt. This he did in 1505. In 1508 he went as an instructor to the University of Wittenberg. He studied and taught both at Erfurt and

Wittenberg until 1516. But he was no happier in his religious life than he had been when he was studying to be a lawyer. He tried to find something more in the Bible than he had learned in the monasteries. Then, in 1516 and 1517, when he was studying Paul's Epistle to the Romans, Luther learned the truth which the members of the Church had forgotten—that man is saved from sin by God's grace—that it is what God gives, and not what human beings do that makes us happy and at peace. God forgives sins. Man cannot do this.

When Luther came to feel in this way, he knew that many of the practices of the Church in his day were wrong. He saw that one wrong thing was the sale of indulgences, or pardons. In 1517, a man named Johann Tetzel came to Wittenberg, to sell indulgences. Luther preached against him, and on the night of October 31, 1517, he posted his protests on the door of the church at Wittenberg, which was used in those days something as a bulletin board is used nowadays. These protests are called "The Ninety-Five Theses," because there were ninety-five objections against the way in which indulgences were sold, and against other things of the same sort.

At once there was a storm of anger against Luther. He was charged with heresy, or rebellion against the Church. He was sent for, to appear before the pope in Rome. Soon he was in the midst of a fight for his belief—a fight which resulted in the Reformation, when the Protestant Churches separated from the Roman Catholic Church.

HANDWORK

Put on the blackboard, using colored crayon and chalk, the hymn "A Mighty Fortress Is Our God," which Luther wrote.

"A mighty Fortress is our God,
A Bulwark never failing;
Our Helper he amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

“Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God’s own choosing:
Dost ask who that may be
Christ Jesus, it is he;
Lord Sabaoth his name,
From age to age the same,
And he must win the battle.

“And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us:
The Prince of darkness grim—
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

“That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill:
God’s truth abideth still,
His Kingdom is forever.”

NOTEBOOK WORK

The hero of our lessons this week is the man who began the great Protestant Reformation. In this movement the Protestant Churches, or Churches which protested against the old way of doing things, had their beginnings. Some of these Protestant Churches are the Presbyterian, the Lutheran, the Baptist, the Methodist, and many others. Write in your notebooks the beginning of a complete story of Luther’s life. Find a picture of Luther to use with your story. If you cannot find his picture turn to the hymn, “A Mighty Fortress Is Our God,” which you will find in your church hymnal, and at the head of your story, copy the first part of the music of this hymn, to remind you that Luther wrote it.

EXPRESSIONAL ACTIVITY

Martin Luther worked hard in school when he was a boy. He learned his lessons well. He won much praise. Have you noticed that the last three men about whom we have had lessons, worked and studied very hard? Augustine was a great student; so was Bernard; so was Luther. Try to be like these men, and to learn each day perfectly the lessons which are given you in school. In this way you will be laying a good foundation stone for your life work for Jesus.

MEMORY WORK

Learn the words of "A Mighty Fortress Is Our God."

SUNDAY SESSION

LUTHER THE REFORMER

John 3:16-21

THE MEMORY VERSE

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

THE LESSON STORY

There was a great crowd in the public square at Wittenberg. A bonfire was blazing in the square, lighting the sky with its flames. Some of the people were terrified at what was going on. Others did not care.

"He's a brave man to burn the pope's decree," said one.

"He'll suffer for it. The pope and God will punish him," said others.

But Martin Luther was not afraid of what man might do to him. His conscience was clear. He felt that he knew God's will, and that he was carrying it out. He was fighting for his belief, with his back against the wall. He had had argument after argument, debate after debate, with other preachers. The pope at Rome had ordered him to stop

preaching and to say publicly that he had been wrong. He issued an order commanding that Luther should do this within sixty days, or else be put out of the Church. And it was this order that Luther was burning in the public square, in the midst of the people of Wittenberg! Luther was not afraid.

Luther was next commanded to go before the royal council, or Diet, at the city of Worms, April 17, 1521. The son of a poor miner stood unafraid before the great emperor. He was again ordered to recant, or say that he had been wrong. But Luther was like Peter and John when they were taken before the sanhedrin. He would not tell what was untrue. He did not believe that he was wrong, and so he would not say so. "Unless I am commanded by the Scriptures and by right reason," he said, "I am bound by the texts of the Bible. My conscience is captive to the Word of God. I neither can nor will recant anything since it is neither right nor safe to act against conscience." And then he said the great words which have come down to us, as showing the foundation of his faith: "Here I stand, I cannot do otherwise; God help me. Amen."

Luther was dismissed by the emperor. His friends were afraid that he would be injured by his enemies, and they took him to the Castle of the Wartburg. There he stayed for many months in hiding, but his pen was busy and he set to work on an important task—to give back to the people of Germany the Bible. In order to do this he put it in their own language. He translated it from the Latin and Greek and Hebrew in which it had been read before this, and soon it was printed, and thousands of copies were given to the people everywhere. When all the people could read for themselves what God had really said to them, many of them would no longer obey the rules which the pope gave to them. They thought for themselves. They knew that the pope could not pardon their sins; they knew that only God could do that. So began the great Reformation, in which the Protestant Churches of the world separated from the Roman Catholic Church.

Luther, the father of the Reformation, lived until he saw many of his teachings spreading among the people. He died in 1546, when he was sixty-three years old.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

When we are not certain about whether something that we want to do is right or wrong, we should ask God to help us to decide.

Conscience and the Word of God, the Bible, will help us to know the truth.

Luther knew the truth. He said: "Here I stand, I cannot do otherwise; God help me. Amen." Do you stand firm for what you know is right, if some of your friends want you to do wrong? Do you stand firm, when a real test comes? Suppose that you find a question in the history examination that you aren't exactly sure about—a date perhaps—and you know just where it is in the book. Suppose a chance comes just to "peek" when you know that the teacher won't see you. Do you "peek," or do you stand firm for the right, and do the best that you can do with the question honestly?

Conscience is the little voice within us that whispers when we are wrong. If we listen to it, it will tell us more and more plainly each day what we should do; but if we say, "Oh, be quiet, conscience," and do not listen, it will gradually become more and more deadened. But even in the most wicked man there is usually a little spark of life in conscience, and it sometimes troubles him when he does wrong.

THE LESSON TRUTH IN YOUR LIFE

Conscience is the little voice within which tells us what is right and what is wrong. As the muscles of our bodies grow stronger when we use them and as we train them, so the voice of conscience grows stronger as we listen to it and obey it. We should listen to the little voice within, and obey its teachings, for it is the voice of God speaking to us.

NOTEBOOK WORK

Finish the life of Luther which you have begun. Copy the hymn, "A Mighty Fortress Is Our God," and then turn to Psalm 46, in your Bible, and on a separate page of your notebook, write down the words and phrases which mean the same, in the two. For instance, "A Mighty Fortress Is Our God," and "God Is Our Refuge," mean the same thing.

A STORY TO READ

Once there was a very rich man. He owned great fields of grain, great orchards, where golden pears and rosy apples grew, and vineyards, where the purple grapes ripened plentifully on the vines. The Master was a generous man. He gave fruit and grain to everyone who asked for it. He was always glad to give.

But once upon a time, the Master had to go on a journey to a far country. He left the great orchards and grainfields and vineyards in the charge of caretakers. And these men, as soon as they found themselves in charge of this great wealth, decided to profit for themselves.

"Let us charge the people for this fruit and grain," they said. "They should not have it for the asking and because they need it. We will make them pay for it, and then we shall have the money for ourselves."

And this is what they did. Instead of giving the fruit and grain to the poor people who came to them, they made them feel that the Master was a cruel man, not generous and kind, but demanding payment for what they received. They did not give the people the messages that he sent to them. They sold what he wanted them to give away. They themselves became rich, and more and more hard-hearted.

And then, at last, a man came to the orchards and fields who knew the Master. He had read his messages for himself. He stood up boldly before the people and told them that the Master wanted them to take freely of his grain and his fruit. He told them that the caretakers were wrong. He read to them the Master's message, though the caretakers tried to kill him. And some of the people of the world believed him. They took freely of the fruit and of the grain. They did not ask the wicked caretakers for it, but read the Master's message for themselves, and knew that it was freely offered to them.

Of course the Master in this story is God, who offers his pardon and his grace freely to the people of the world, who is always glad to forgive them when they sin. The wicked caretakers are the pope and the priests, and the man who read God's message for himself and told it to the people, was Martin Luther. And those who take the fruit and grain

freely are the people of the world who read God's messages for themselves in his Word, the Bible, and who go to God himself to confess their sins, and to ask for pardon and forgiveness.

THE SCHOOLBOY OF EISENACH

When Martin Luther was a boy at school at Eisenach, he was very poor. It was the custom in those days for the schoolboys to sing in the church choirs, and to go from house to house, singing, and begging for food or for money. A family in Eisenach took a liking to Luther and he became a member of their household. The account of this is given in an old book, "The Schönberg-Cotta Family."

"Martin Luther . . . the miner's son is as dear to us as one of our own family. . . . He has such a voice, and is so religious, and yet so merry withal; at least at times. It was his voice and his devout ways which first drew Aunt Ursula's attention to him. She had seen him often at the daily prayers at church. He used to sing as a chorister with the boys of the Latin school of the parish of St. George. . . . The ringing tones of his voice, so clear and true, often attracted Aunt Ursula's attention; and he always seemed so devout. But we knew little about him. He was very poor, and had a pinched, half-starved look when first we noticed him. Often I have seen him on the cold winter evenings singing about the streets for alms, and thankfully receiving a few pieces of broken bread and meat at the doors of the citizens; for he was never a bold and impudent beggar as some of the scholars are. Our acquaintance with him, however, began one day which I remember well. I was at Aunt Ursula's house which is in George Street, near the church and school. I had watched the choir of boys singing from door to door through the street. No one had given them anything; they looked disappointed and hungry. At last they stopped before the window where Aunt Ursula and I were sitting with her little boy. That clear, high, ringing voice was there again. Aunt Ursula went to the door, and called Martin in, and then she went herself to the kitchen, and after giving him a good meal himself, sent him away with his wallet full, and told him to come again very soon. After that, I suppose, she consulted with Cousin Conrad Cotta, and the re-



THE SCHONBERG-COTTA FAMILY

sult was that Martin Luther became an inmate of their house, and has lived among us familiarly since then like one of our own cousins."

A HYMN VERSE TO READ

"Stand fast for Christ the Saviour!
He once stood fast for thee,
And standeth still, and still shall stand
In all eternity;
Be faithful, oh, be faithful
To love so true, so vast
Stand fast for Christ thy Saviour!
Stand faithful to the last."

EXPRESSSIONAL SESSION

THE VOICE OF CONSCIENCE

I Kings 18:9-13

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We have been studying this week about Martin Luther, the man who began the Protestant Reformation by protesting against the acts of the Roman Catholic Church. Luther studied God's word in the Bible. He felt that God alone could forgive man's sins. He was brave in expressing his opinion, and so won the hatred of the Roman Catholic Church. He was put out of the Church, but he continued to do those things that his conscience told him it was right for him to do. We should all follow the example of Luther. We should all obey the voice of conscience, and the Word of God as it is given to us in the Bible.

THE CLASS PRAYER

"Our Heavenly Father, we thank thee for thy watchful care over thy children. Thou hast given us our homes and our parents, our schools and our teachers, our friends and our plays, and all the wonderful world in which we live. Help us to use all thy gifts in the right way.

"Forgive us that we so often forget thee. We are sorry for our thoughtlessness and our unkindness.

"Give us strong minds that we may think good thoughts; strong wills that we may resist temptation; and hearts ready to help others. May our class ever do its best, and may every member of our school live to please thee. In Jesus' name. Amen."

VERSES FOR USE IN THE MEETING

Acts 23:1; 24:16; II Corinthians 1:12; 4:2; 5:11; I Timothy 1:5; II Timothy 1:3; Hebrews 13:18; I Peter 2:19; 3:16.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

"How Firm a Foundation."

"A Mighty Fortress Is Our God."

"All Praise to Thee, Eternal Lord."

QUESTIONS FOR USE IN THE MEETING

1. When did Martin Luther live?
2. What was the condition of the Church in his day?
3. Compare Luther and Bernard.
4. How long a time was there between Polycarp and Augustine? between Augustine and Bernard? between Bernard and Luther?
5. Why is Luther sometimes called "the father of the Reformation"?
6. What was the Reformation?
7. Do you think that you would have been as brave as Luther was if you had lived in his day?

TOPICS FOR DISCUSSION OR REPORTS

1. Compare Augustine and Luther.
2. In What Ways Were Polycarp and Luther Alike?
3. In What Way Was Luther Like the Apostle Peter?
4. There is an old saying that "conscience doth make cowards of us all." What does this mean? What Made Peter and Polycarp and Luther So Brave?
5. In What Way Can Juniors of To-Day Be Brave?
6. Do You Always Obey the Voice of Conscience?

PARAGRAPHS TO READ IN THE MEETING

When George Washington was a schoolboy, he wrote in his copy book these words: "Look to keep alive in your breast that little spark of celestial fire—conscience."

Conscience is only a little voice, but it has great power.

God spoke to Elijah in the still small voice. He speaks to us in the same way.

When I do what conscience tells me it is right to do, even when I want to do something else, I am obeying God.

The more I listen to the voice of conscience, the more plainly it will speak to me.

LATER FOLLOWERS OF THE LORD JESUS

CHAPTER XXXIII

WEEK DAY SESSION

WILLIAM CAREY, THE CONSECRATED COBBLER

Psalms 25:4; 51:15; Isaiah 12:2; 40:8; 54:2, 3; Mark 16:15; John 3:16; Romans 10:14, 15.

THE MEMORY VERSE

“Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.”—Matthew 28:19, 20.

THE LESSON STORY

Over two hundred years had passed since the days of Luther. The Reformation which he had begun had spread through all Europe. The different churches with which we are familiar had begun. Besides the Roman Catholic Church, there were now the various Protestant Churches, in which the people read the Bible for themselves, and learned God's will for them through the translations into their own languages of the Bible made by men who had given their lives to this work.

As yet, however, the members of the Church had not fully understood the last words of Jesus, “Go ye into all the world, and preach the gospel to the whole creation.” They had not begun to take seriously the question of missions, and to send out missionaries to foreign lands. In the eighteenth century, in England, God led a man to this work.

Just as Luther has been called “the father of the Reformation,” William Carey has been called “the father of missions.” He was born in Paulerspury, in England, August 17, 1761. His father was a weaver; he was also the church

clerk. Carey was brought up in a religious home and taught to read the Bible and to go to church.

William Carey was a poor boy. He went to work with a shoemaker when he was very young. He learned to make shoes. When he was eighteen years old, he gave himself earnestly to God's service, and began to preach. His income as a preacher, however, was very little, less than fifty dollars a year, and he had to make shoes, also, to help to support his family. Every moment that he could spare he studied Hebrew and Greek and Latin. He had a great talent for languages. He made a map of the world, and studied about the people of the great outside world in every spare moment. He began to see that Christ's command was not being carried out, and that the Christian people of the world should give God's message to those who had never had a chance to know of him.

One day in 1789 William Carey was called on to speak at a minister's meeting. He took as his text the words of Isaiah 54:2, 3, "Enlarge the place of thy tent," and preached: "Expect great things from God. Attempt great things for God." His sermon made such an impression upon those who heard, that before the meeting broke up it was resolved to prepare a plan for sending the gospel to the heathen. This was the beginning of the first modern missionary society.

Carey offered to go as one of the first missionaries. "I will go down into the pit," he said, "but you must hold the ropes." It was decided that the first missionaries should be sent to India. Another missionary, John Thomas, was found, and he and Carey and their families set out for India. After a journey of five months, they arrived in Calcutta in November, 1793, and there Carey started to study Bengali, one of the languages of India, so that he might be able to talk with the people.

India is a very strange country, as you know, very different from anything that Carey had known in England. The people are divided into castes, and the members of one caste will have nothing to do with the members of other castes. The Brahmans are the highest caste; the "sweepers," who do the cleaning of the streets and such work, are the lowest caste. If the shadow of a sweeper falls upon a Brahman, he

has to purify himself by repeated washings. And for a Christian to have anything to do with people of the higher castes was almost an impossibility in the days of Carey.

So it was that Carey found great difficulties ahead of him in India. He had very little money, and had to take a position in an indigo plantation. Here he worked hard, learning the language and translating the New Testament into Bengali. Like Luther, he felt that the people should have the Bible in their own language. He finished his translation of the New Testament, and on the seventh of February, 1801, it was issued. The first result of this work was that people in authority saw what a scholar Carey was, and gave to him a position as professor in the government college. Here he had many opportunities for teaching and studying. He translated the Bible into seven different languages. He wrote grammars and textbooks of all sorts. He helped in the establishment of forty-five schools where the children of poor parents were educated.

For forty-one years William Carey worked in India. He never returned to England. He died in India, June 9, 1834, after having done a great work in helping to give the gospel to the world. Some one, in mockery, had called him when he was a young man in England, "the consecrated cobbler," and by that name he has been called ever since. He was indeed a "consecrated cobbler," for he gave his life to God and to his service.

HANDWORK

Make on your sand table a map of India. If you have any Indian souvenirs, bring them to class to show to your classmates. It would be interesting to make a collection of Indian relics. If you can do this, keep the things together, for you will have other lessons about India.

NOTEBOOK WORK

Begin the life of William Carey, on a new page of your notebook. Perhaps you can find a picture of Carey to use as an illustration. At least you can find the picture of an Indian scene—a pagoda, or an idol, or an elephant, or a

tiger, which will remind you of the place in which Carey worked.

MAP WORK

Put on the blackboard an outline map of Asia.

EXPRESSIONAL ACTIVITY

This is the first of a series of lessons about foreign missionaries. Don't you think that it would be interesting to plan to send a box to some missionary family? Your teacher will help you to plan what to do. Begin right away to prepare, and then your box will be ready at the end of these lessons. Books and pictures are needed. Interesting picture post cards and lesson cards, too, will be acceptable.

MEMORY WORK

Learn the first verse of one of the Junior Memory Work Hymns, "From Greenland's Icy Mountains":

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

SUNDAY SESSION

THE GOSPEL FOR THE WORLD

Isaiah 54:2, 3; Acts 1:6-11

THE MEMORY VERSE

"Go ye into all the world, and preach the gospel to the whole creation."—Mark 16:15.

THE LESSON STORY

The last words of Jesus before he was taken up into heaven were a command to his disciples to be his witnesses not only in Jerusalem and in Judea and in Samaria, but in

the uttermost parts of the earth. It has taken many centuries to carry out this command. Even now, almost nineteen centuries since Jesus' ascension, there are many parts of the world to which the gospel has not been carried. We have studied about several of the important steps in carrying the gospel. Luther translated the Bible from Latin and Greek and Hebrew into German, so that the people of his country could read it in their own language. Other men translated it into English. William Carey translated it into seven of the languages of India. That is one of the greatest ways in which the Bible is made known to the people of the world, and we find that many missionaries who first go to a foreign country do just this thing. William Carey worked long and hard in India before he converted one Christian. This first man was named Krishnu Pal, and he was baptized at the same time that Carey's own son, Felix, was baptized.

Missionaries in India since Carey's day have had a long, hard struggle to make India Christian. There are so many strange customs, and it is so hard to reach the people of this wonderful land, with its great wealth and wonderful palaces; its jungles full of wild animals, lions and tigers and elephants; its castes, of which it is said that there are more than a hundred thousand; where the ladies of the high classes are never allowed to be seen on the street; where the poor people live on the merest handful of food each day.

And yet India has become very civilized in some ways. It is strange to know that in this far-away land there are factories with smokestacks and electricity and machinery just as we have them in our country. One of the great cities of India is Cawnpore on the Ganges River. It has an electric trolley system, which they call by a word that means "lightning." It has a great cloth factory, where the khaki cloth was made for the uniforms of the Indian soldiers who fought in the Great War, and a shoe factory where many thousands of pairs of shoes for the soldiers were manufactured. These two factories belong to Englishmen. Is it not strange to think that in the India, to which William Carey, the consecrated cobbler went, there is now a great shoe factory where three thousand men are employed? The owner of this factory has built a model village where his men and their families live, where they have running water

and many sorts of modern comforts. The owner of the cloth factory, too, has a model village for his men.

And yet these people are so many of them heathen! There are not missionaries enough to go to them and to tell them of the good news of Christ. The mothers have for so long been treated so much as if they were slaves that they cannot think for a very long period at a time. Their attention wanders. They cannot learn. But the missionaries are trying to train the children. They are the hope of the future. They will learn about Christ and in that way the good news of the gospel will spread through India.

And so there is need of schools in India—schools where the children learn to love Christ, where they have good food, where they learn about Christian ways and Christian manners, where they learn to live as Christ wants them to live. And we can help in this work by our offerings and by our prayers, by supporting our missionaries in every way that we can. That should be our part in taking the gospel to the world.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

We Christian Juniors should want to do our share in giving the gospel to the world. We should try to help our missionaries in every way that we can, by our prayers, by our offerings, by our interest.

Perhaps God wants some of you Juniors to become missionaries as you grow up. Think about this. God will direct you if you ask him.

Do you like to study foreign languages? Have you begun to study French or German in school? If you have, just think as you study these hard vocabularies and try to twist your tongue until you can say the queer sentences, that it was in learning words like these that William Carey laid the first foundations of his great work for the world.

THE LESSON TRUTH IN YOUR LIFE

Jesus sent out his followers with the command that they should tell the good news of his coming even to the uttermost part of the earth. I want to be a good follower of Jesus and to carry out his commands. I will pray to him

and ask him to show me the way in which he wants me to carry his message for him.

A STORY TO READ WITH THE LESSON

“Vishnuswami’s whole family knew that the gods must be angry, because they were now so poor and somebody in the family was always sick. ‘Undoubtedly evil spirits sent by the outraged idols,’ they said. “So they started out on a long journey by elephant, to appease the idols. You would have thought it a sad sight to see these poor men squandering their last rupees on dirty sneaking priests. Inside the temple doorway they fell on their knees and bent over to touch their tulip-turbans to the floor; then inch by inch they crawled on their knees toward the great stone idol at the end of the gloomy room, bowing reverently all the time, and saying some Hindu words over and over again. But the stone idol was as silent as ever; his stone eyes never blinked, and his stone hands never moved to touch the rice they laid at his feet. They even poured some very expensive ghee over him. Ghee is melted butter, a rich present which ought to make an idol sit up and take notice; but this one just sat on and on—without taking any notice at all.

“Having done all they could afford to do at this shrine, they climbed up on their elephant again and rode to many other shrines, where they knelt reverently and said words pleading for forgiveness. At one place where the gold leaf had been worn off the idol’s hands, where rice had been laid by countless people, Vishnuswami’s father bought a little bit of gold leaf to cover the bare place, and the priest was delighted. Only, dear me, just the minute their backs were turned he sold the gold leaf back to the goldsmith and used the money for himself. At another shrine they gave the priests many rupees for a feast, which would surely tickle the fancy of the fickle god and make him like the family. They crawled on their knees toward ever so many shrines, they threw garlands of flowers on the sacred rivers, and did all they could possibly think of doing, till all their money was gone and they could do nothing more.

“Hungry and with aching bones, at last they turned the elephant homeward. ‘We have made all the sacrifices we

can make,' Vishnuswami's father said sorrowfully; 'we have fasted for days, and cut ourselves with knives; what more can the gods want of us?'

" 'What more, indeed?' asked the uncles sadly. 'There is nothing more left to give.' "—From "Friday's Footprints," by Margaret B. Applegarth.

THE FIRST VERSE OF A HYMN THAT YOU CAN SING WITH
THE LESSONS OF THE NEXT FEW WEEKS

"Hail the Hero Workers" (Tune, St. Albans.)

"Hail the hero workers of the mighty past!
They whose labor builded all the things that last.
Thoughts of wisest meaning; deeds of noblest might;
Patient toiling weakness; battles in the night;
Hail, then, noble workers, builders of the past,
All whose lives have blessed us with the gains that last."

EXPRESSIONAL SESSION

HOW JUNIORS MAY HELP TO GIVE THE GOSPEL TO THE WORLD

Isaiah 52:6, 7

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

Perhaps we feel because we are only Juniors that we cannot do very much to help to give the good news of Christ's coming to the people in the world who do not know about him. Perhaps what we can do seems very little to us, but, with God's power back of it, that little may become big. All that God asks of us is that we do our very best to spread the gospel. We can help by prayer. We can help by our offerings. We can help by learning all we can about conditions in foreign lands. Then we shall understand better when we hear about needs in India or in China or in Africa. Our missionaries would be glad to hear from us, too, and to know that we are thinking about them and their work. Let us try to keep our eyes and ears open, and help to spread the gospel in every way that we can.

THE CLASS PRAYER

Our Father in heaven, we want everyone in all the world to hear the good news of the gospel. Help us to spread the good tidings. Help us to carry out the last command of Jesus, that his followers should go into all the world, and preach the gospel to the whole creation. Help us to see places where we may do thy work. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Matthew 28:19, 20; Mark 16:15; Acts 1:8; Malachi 3:1; Acts 13:4; 16:9.

HYMNS THAT MAY BE USED IN CONNECTION
WITH THE MEETING

"Hushed Was the Evening Hymn."

"From Greenland's Icy Mountains."

Any missionary hymns with which the members of the class are familiar.

QUESTIONS FOR USE IN THE MEETING

1. How long a time passed between Luther and William Carey?
2. How had the condition of the Church in Europe changed in that time?
3. What had happened in America by 1789, when Carey first spoke in the church meeting about foreign missions?
4. Tell the story of William Carey.
5. What can you tell about India from your day-school geography? Who are its rulers?
6. What is meant by a "caste" in India?
7. How can a Junior help in foreign missions?

TOPICS FOR DISCUSSION OR REPORTS

1. Paul and Foreign Missions.
2. Foreign Missions in the Middle Ages. (Was Bernard interested in foreign missions? What do you remember about Raymund Lull?)
3. The Beginning of Foreign Missions in Modern Times.

4. India and Its Geography.
5. India and Its Rulers.
6. The Heathen Gods Worshiped in India.
7. How Missionaries in India Live To-Day.

PARAGRAPHS TO READ IN THE MEETING

William Carey said, "Expect great things from God." That is a great way to accomplish things. God is willing to give us great things if we ask him for them. "Ask, and it shall be given you."

India is a great country with a population of three hundred million. We must do all that we can do, to help our missionaries to teach the poor people of India.

The people of India worship horrible idols, who, they think, can do them evil if they are displeased with them. They have many customs which seem terrible to us. For instance, widows were burned to death on the funeral pyres of their dead husbands. Girl babies often were not wanted in the family, and were thrown into the river. Many of these customs have been done away with, through the influence of the missionaries.

The chief gods worshiped in India are Brahma, Vishnu, and Siva. Besides these gods there are many others. It is said that the Hindus worship three hundred and thirty million gods.

Little girls in India are married when they are between five and ten years of age. If a husband dies, the little girl must remain a widow all her life. It is estimated that there are twenty-five million widows in India. Of these, probably eighty thousand are less than ten years old.

Women missionaries in India teach the girls and women in zenanas, boarding schools, and orphanages. Men missionaries preach in the streets or in roadside chapels. They establish schools where the Bible is taught. They write and translate Christian books. Some of them are doctors and heal the sick, and, by caring for their bodies, help them to understand Christ's love for them.

CHAPTER XXXIV

WEEK DAY SESSION

ROBERT MORRISON, THE TRANSLATOR

Nehemiah 8:5, 6, 8; Psalm 119:18; Isaiah 40:9; Jeremiah 31:10a; Luke 4:16; 11:28; John 20:31; II Peter 1:21.

THE MEMORY VERSE

“For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isaiah 55:10, 11.

THE LESSON STORY

Do you remember studying in your day-school geography about the Great Wall of China—that wall which was supposed to shut off the Chinese Empire from the rest of the world? For thousands of years the Chinese really were a separate nation, without any contact with the rest of the nations of the earth. They lived almost by themselves. The wall seems really almost to have cut them off from the rest of the world. But little by little the wall was broken down. People from other countries were permitted to enter the country for purposes of trade. Then missionaries planned to try to reach the Chinese, and one of the first of those to make a breach in the wall was Robert Morrison, the first English missionary to the Chinese, who gave his life to the translation of the Bible into their language.

Robert Morrison, like William Carey, was the son of poor parents. He, too, when he was a boy was an apprentice, not to a shoemaker, as William Carey was, but to a man who made lasts, that is, the molds upon which boots and shoes

were shaped. So, you see, we have already two points in which these two great missionaries were alike. Both were poor; both learned a trade connected with the making of boots and shoes.

Morrison was born on the fifth of January, 1782, at Morpeth in Northumberland, England. He had seven brothers and sisters older than himself. His parents were earnest Christians, loving and tender to their children, who were brought up to go regularly to church and to keep the Sabbath. Even as a boy Robert had a most wonderful memory. When he was only thirteen years old he was able to recite the one hundred and seventy-six verses of Psalm 119 without a mistake. If you will look up Psalm 119 in your Bibles, you will see what a task this was.

When Robert was fifteen, he joined the church of which his father was an elder. He worked in the last-maker's shop from six o'clock in the morning until six o'clock at night, but he found time to study so hard that he was able after eighteen months of preparation to enter Hoxton Academy. There he decided to become a missionary and in 1804, when he was twenty-two years old, he was accepted by the London Missionary Society as a student in their school for missionaries. Here he studied, devoting much time to the study of Chinese, taking lessons from a native Chinaman. He also copied a manuscript Latin-Chinese dictionary which was in the British Museum, and part of a translation of the New Testament into Chinese.

In 1807 he was ordained, and it was planned that he should go to China. But there were difficulties in the way. The only vessels by which he could go from England to China were under the control of the East India Company. This company thought that missionaries interfered with their business. They refused passage to Morrison. At last he went to New York, hoping to find a way to go to China from there. This he succeeded in doing, and in May, 1807, he set sail on the long voyage of almost four months, to China.

But that was only the beginning of his troubles. When he reached China he found the Chinese unfriendly and the English business men, too, unfriendly. He had to live very quietly at first, dressing in Chinese costume, living in a "go-down," or room partially underground. In every way

he tried to avoid attention. All the time he worked and studied, trying to learn the difficult Chinese language with its thousands of queer characters painted with a brush or drawn with a queer-shaped pen; talking with the Chinese whenever he had a chance. And in learning Chinese, Morrison's wonderful memory, which had helped him to learn all that long One Hundred and Nineteenth Psalm when he was thirteen years old, stood him in great stead. He soon became quite noted for his knowledge of Chinese. The East India Company made him their official interpreter with a comfortable salary. He was allowed to go on with his work without interference. God had opened the way for his servant to do his will and to help on the work of giving the Bible to the whole world.

HANDWORK

Put upon the blackboard a map of China. See if you can find out in the dictionary or in your day-school geography how many miles in area it covers and how great the population is. Find out these same facts about the United States. Write them on the board and compare the United States and China, in order to show how great the work was which Morrison alone, was setting out to do.

Model upon the sand table a relief map of China. Show the great wall, as you imagine it to be.

NOTEBOOK WORK

Give in your notebook a short account of the life of Robert Morrison. Illustrate it with some small pictures of China, if you can find these.

MAP WORK

Put on the blackboard a map of the world. Then show how Morrison had to travel in his journey to China—from England to New York, from New York down the coast of the United States and South America, around Cape Horn, and across the Pacific Ocean. Show how he might have gone directly from England.

EXPRESSIONAL ACTIVITY

There are so many children in China who know nothing about Jesus and his teachings. Perhaps your teacher will give you a plan for helping in some of the schools where missionaries are teaching the Chinese girls and boys. Do you happen to know any Chinese children? Ask them to come to class with you some day, and tell you something about their homeland. Perhaps you can write a letter to some missionary in whom your church is interested.

MEMORY WORK

The second verse of "From Greenland's Icy Mountains."

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone."

SUNDAY SESSION

MAKING THE FIRST CHINESE BIBLE

Psalm 19:7-11

THE MEMORY VERSE

"Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."
—Isaiah 49:12.

THE LESSON STORY

When Robert Morrison had been in China for about five years, the government decreed that any foreigner who issued a book about the Christian religion in China would be put to death. But Robert Morrison did not obey the decree for a minute. He went right on with his work of translating. He was like Polycarp or Luther or Carey. He knew that

he was doing what God wanted him to do. He continued his work bravely.

For twenty-seven years he worked in China. He wrote a Chinese-English dictionary in fifteen volumes. With the help of Dr. Milne, who came out from England to China, he translated the Bible into Chinese. He himself translated thirty-nine books of the sixty-six books of the Bible. This was a tremendous amount of work. How would you like to write a dictionary? How would you like to learn a new language so thoroughly that you could translate the Bible into that language? And remember, that when Morrison translated the Bible he had to be exact. He wanted the Chinese to know what God's Word really said. He could not be careless and say, "Oh, that is close enough to the meaning." He had to have everything just as nearly perfect as he could make it.

But besides the actual translation, Morrison superintended the printing of his dictionary and the Bible. First the type had to be made. This was all cut by hand with chisels on small blocks of tin or type metal cast in suitable sizes. They had 25,000 characters to make and in all made about 100,000 separate types of two sizes. He had to manage the printing presses. In 1819 the Bible was finished, and the dictionary was completed in November, 1823, at an expense of sixty thousand dollars for 700 copies. For this the East India Company paid.

Robert Morrison lived in China for twenty-seven years. In that time he had, directly, only about twenty-five converts. But the work which he did in translating the Bible and giving it to the Chinese went on and on. Many hundreds of thousands of Chinese became acquainted with God's Word through his work, and many became followers of Christ through reading the Bible in their own language.

Morrison died in 1834, when he was fifty-two years old. He was buried in the island of Macao, where he had lived during a great part of the time that he had been in China. His work laid the foundation for much of the work of the missionaries who have taught and preached in China since his day. He had done as so many of the earlier missionaries had to do—worked hard for Christ, without seeing many converts. But the seed that they sowed was good and in-

creased sixty and a hundredfold, so that at last there will be a plentiful harvest.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Chinese boys or Chinese girls are human beings just as you are. They eat and drink and sleep as you do. They suffer from pain and illness; they are happy or sad, just as you are. So you can understand what good things the coming of Christianity has brought to them. If you are a girl eleven years old, perhaps you wear a number two shoe. Don't you think it would hurt if you had to wear a shoe three inches long, such as your little sister wears? That is what many little Chinese girls have had to do, for in China they would bind their little girls' feet to keep them small, instead of letting them grow as you do, so that you can walk straight and well, as God intended you to do. And the feet of the little Chinese girls are flesh and blood and bone and muscle just as yours are, and they hurt just as your feet would hurt under the same conditions. That is one thing that Christianity has helped to do away with in China.

If you were a boy in many parts of China you would have to wear your hair in a queue. You would worship your ancestors, and you couldn't do anything that they wouldn't approve of. Suppose you were ill and your father and mother took you to the doctor. He wouldn't give you medicine to cure you—perhaps it's bitter, but an American doctor knows what is good for you—but he would do something else to you. He certainly would! He would tell you all that "certain kinds of pain came because evil spirits had hopped inside you, and the best way was to prick you with a nice long needle so that they could slip out through the hole." When you went to his office you would find that "he had a sort of pincushion doll, bristling with great long needles, to advertise the places where he could punch you without killing you. Hardly a day passed without his trying a needle on somebody, although he had to admit that during his long life patients had not recovered quite as he had hoped under these prickings. For instance, there was the old lady who could not see well, and he said all she needed was a hole to let in more light, so he punched her eyeball for her; but since

then, alas, she had not been able to see at all and had suffered agonies. It was most unfortunate, but he had done the best he knew, and it was what every doctor in China had done for two thousand years, so why worry?"

THE LESSON TRUTH IN YOUR LIFE

Robert Morrison spent his life in trying to do what he could do to give God's Word to the people of China. I want to do my share, in helping the poor idol worshipers who do not know of the true God. One of the ways in which I can help now is in laying a good foundation for my future work, by doing my everyday duties well and studying hard as Robert Morrison did. I can pray for our missionaries. I can give an offering to help in their work. I will do my best in all these things.

NOTEBOOK WORK

Finish the life of Robert Morrison which you began in your Week Day Session.

WHAT OUR GOLDEN TEXT MEANS

Did you know that some people think that the Bible refers to the land of China, which it calls "Sinim"? The prophet Isaiah speaks of those who shall believe in God, and says that they shall come from far—from the north and from the west and from the land of Sinim. It will not seem so strange to you to think that Isaiah knew something about China, if you look at the map of Asia. He certainly knew about Assyria and Babylonia, and China is not very much farther. It is known from Chinese records that Chinese merchants visited foreign lands as early as the twelfth century B. C., and that foreign merchants entered China as early as the tenth century. Porcelain ware with Chinese letters has been found in Thebes, in Egypt; and there is a Chinese story that many centuries before Christ an envoy arrived from a foreign country bringing as a present a tortoise bearing on its back an inscription written in strange characters like tadpoles, telling the world's history since the Creation. Later a second embassy of people wearing long trailing robes came,

and it took them a whole year to return to their country. The letters like tadpoles suggest the writing of the Assyrians and the Babylonians and these people, too, wore long robes. It is quite certain that at the time of the Exile some of the Jews went to China. So it would not be strange if, in Isaiah's prophecy, "Sinim" did mean China. It would be only another proof of how wonderfully God brings to pass the words which he told his prophets to speak, hundreds of years ago.

A VERSE TO USE IN CONNECTION WITH THE LESSON

"Hail ye, hero workers, who to-day do hear
Duty's myriad voices sounding high and clear;
Ye who quick responding, haste ye to your task,
Be it grand or simple, ye forget to ask!
Hail ye, noble workers, builders of to-day,
Whose lives treasures gather that shall last always."

EXPRESSIONAL SESSION

GIVING THE BIBLE TO THE WORLD TO-DAY

Nehemiah 8:5-8; Habbakuk 2:14.

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We Juniors who live in Christian America cannot be grateful enough that we live in a Christian land, where we have Christian fathers and mothers and doctors; Christian schools and hospitals; Christian customs of all sorts. Do you realize that if we had lived in a heathen land before Christianity came we should have no hospitals, no public schools, no churches? In those lands girls are almost slaves; people who do not belong to rich and noble families have no chance to rise; they must be just what their fathers and their grandfathers before them were.

Because we have so many blessings which the boys and girls in heathen lands do not have, we want to help them in every way that we can. One of the ways to help is to learn all that we can about missions. Then when the chance comes, we will understand what we ought to do.

THE CLASS PRAYER

Our heavenly Father, we want to help in the work of spreading the knowledge of thee until it shall cover the whole earth as the waters cover the sea. Show us ways to help, we ask thee; make us able to see those things which we can do in spreading the gospel to the far-distant parts of the world. We ask for Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Matthew 28:19, 20; Mark 16:15; Psalm 119:105; Isaiah 11:9; Colossians 1:9, 10.

HYMNS THAT MAY BE USED IN CONNECTION
WITH THE MEETING

"We Plow the Fields, and Scatter."

"From the Eastern Mountains."

"Jesus Shall Reign Wher'er the Sun."

"O Zion, Haste, Thy Mission High Fulfilling."

"They Are Coming, They Are Coming."

"Call Them In."

Any other missionary hymns you may know.

QUESTIONS FOR USE IN THE MEETING

1. Compare the geographical position of China, where Robert Morrison worked, and India where William Carey was missionary.
2. Compare the work of Carey and of Morrison.
3. When was Morrison born? When did he die?
4. What can you tell about the geography of China?
5. Tell the story of Morrison's journey to China.
6. What difficulties did he have there?
7. Tell what you know about the first Chinese Bible.
8. Tell what you know about Morrison's Chinese-English dictionary.

TOPICS FOR DISCUSSION OR REPORTS

1. Notebook Life of Morrison.
2. China in the Beginning of the Nineteenth Century.

3. China as It Is To-Day.
4. The American Bible Society.
5. China and the Bible.
6. The Religion of China.
7. Who the Boxers Are, and What They Did at the Beginning of the Twentieth Century.
8. What a Junior Can Do to Help China.
9. What a Junior Department Can Do to Help China.
10. How Long It Would Take Me to Learn Psalm 119.

PARAGRAPHS FOR USE IN THE MEETING

The word "missions" comes from the Latin word that means "send." So a missionary is one who is sent out. We Christians in the United States should help in sending out those who will tell heathen people of God's love for everyone in the world.

When Morrison was waiting in New York for his ship to sail to China, a man sneeringly said to him, "So you expect to make an impression on the great Chinese Empire, do you?" "No sir," Morrison replied, "but I expect God to do so." And God did.

A little Chinese girl tells her story:

"One day at home I tossed and tossed on my mat on the floor, for I was very, very sick. All around me there were people quarreling and speaking in harsh, loud voices; there was my grandmother and my mother and my sisters and my aunts, and the neighbor's mother, and the neighbor's children, and my father, gambling in a corner, and a cat and two dogs fighting, and everyone said I was dying, but did not seem to care. Whenever my mother seemed a little bit anxious, every one would say: 'Oh, never mind if she dies, she is only a girl!' Then suddenly I fell asleep and I had a beautiful dream.

"I was in a wonderful place, a place where everything was clean, no cobwebs on the walls, no dirt on the windows; and everything was quiet, no more angry voices, and I looked about me, and I was in a big, light room. Along the walls there were other beds than mine, strange beds such as I had never seen, with clean, white sheets and soft mattresses. Other children were in the beds, little girls as well

as little boys, and they all had happy smiles. A lady in white came to me and took care of me, and she was so lovely that I asked her where I was. Lo, my dream was not a dream! Listen, American boys and girls, I was in your hospital at Ichowfu in the children's ward, and we little Chinese were being taken care of with your gifts. We lived because of you."—*The Missionary Mail*.

CHAPTER XXXV

WEEK DAY SESSION

ADONIRAM JUDSON, A MISSIONARY PIONEER

Isaiah 6:8; 53:3-9; Matthew 10:25a; I Corinthians 15:57, 58; II Corinthians 4:17; Ephesians 6:13-17; Philippians 4:13.

THE MEMORY VERSE

“Take thy part in suffering hardship with me, as a good soldier of Christ Jesus.”—II Timothy 2:3 (margin).

THE LESSON STORY

Six years after Robert Morrison was born in England, Adoniram Judson, the boy who was to be the first American missionary to Burma, was born in Malden, Massachusetts, August 9, 1788.

Can you imagine a little lad of three years old, lying on the floor in the study of his father's house, reading the Bible? That is almost the first thing that we hear about Adoniram Judson. It is easier to think of him as preaching to his sister when he was four years old, for of course he had heard many sermons—his father was a minister—even before he understood what they meant. When he was in his sixteenth year he entered Brown University, and when he was nineteen he was graduated with the highest honors. But it was not until he was twenty-one years old, in 1809, that he decided to become a missionary.

With Judson in college there were four young men who were particularly thoughtful about and interested in religious matters. One day in 1806, when they were in Williams College, before they went to Brown, these young men had taken refuge from a thunderstorm, under a haystack. They were talking of religious things. They wondered how they could help to win the world for Christ. Then and there they

pledged themselves to the work of missions, and from this "haystack prayer meeting," great results followed. Judson was not with these young men at this time, but later he joined them, and became one of the group.

So it came about that in 1812, Adoniram Judson and his wife, Ann Hasseltine Judson, were sent out to India as missionaries. They reached Calcutta after a journey of more than four months, but were not allowed to settle there by the East India Company which was still an enemy to missionary workers. And so the brave young people went to Rangoon in Burma and took up work there.

If you look up the country of Burma on your map you will find that nowadays it is the eastern province of British India, and is ruled by the English. But in the days of Judson, it was under a native ruler who was a cruel tyrant.

Burma is a country which is very much like India in climate. It is over one thousand miles long, thirty or forty miles wide in the south, and five hundred and fifty miles wide in the north. There are three principal rivers which run south—the Irrawady, the Sittand, and the Salwin. The largest of these is the Irrawady. The southern part of the country is very low. In the rainy season, which lasts from July through September, it is completely under water, which is from one to twelve feet deep. For this reason the houses are built on piles, and during the rainy season the people go about in boats.

The Burmans are stout, active, and well-proportioned. Their skins are brown, and they have a great deal of dark, coarse hair. In disposition they are so lively that they are often called "the Irishmen of the East." They are much freer than the Hindus, and the women are better at business than the men are.

Burma is a rich country, for it has great mines of rubies, jade, and tin. One of the chief cities is Rangoon. In the days when the Judsons landed there in 1813, it had a population of many thousands. It was the government city of a great province, ruled by a viceroy. Two miles north of the city there was a tall, glittering structure, decorated with queer golden ornaments. This was the Rangoon pagoda, or temple of Buddha. Many people came in boats on the river from long distances, to worship Buddha at this shrine. This

made the city of Rangoon second to the royal city of Ava in importance. Because of its situation on the great river Irrawady, it later became one of the chief ports of the Orient.

As soon as they arrived in Burma Adoniram and Ann Judson began the work of learning the language of the Burmese people. For ten years they worked in Rangoon. Then Mr. Judson and his associate, Dr. Price, went to Ava, the capital of the country, to establish a church there. At first they were well received, for Dr. Price was a physician, and was of service to the king. They were granted a plot of ground on which to build a mission. Everything seemed favorable.

And then war broke out between Burma and England. All foreigners were suspected of being enemies. Judson was thrown into prison mainly because he wore a hat! And Dr. Price, too, was put in prison as a spy. There they were kept for almost two years.

The prison was a terrible place. Nearly a hundred prisoners were crowded into a room about thirty feet wide by forty feet long. The walls were only five or six feet high. There were no windows and only one door. For nine months Judson wore three pairs of iron fetters, and later he was forced to wear five pairs. At night a bamboo pole was passed between the prisoners' feet, and then raised so that only their heads and shoulders rested on the floor. Each day at three o'clock a gong sounded and the state executioner entered to take away those who were to die that day. It would be impossible to imagine anything more horrible than that prison! And Mr. Judson, besides the suffering which came from his surroundings, had a fever, so that he must have undergone torture.

Two things sustained him—the love of God and the love of his wife. Brave Ann Judson walked almost every day five miles from her home to the prison, carrying their little baby, Maria, and taking comforts and food to her husband. She was so gentle that she won the heart of the jailer, who moved her husband from the common prison to a place less horrible—the disused cage of a lion! And God's love, too, helped Judson in his suffering. He preached and taught even in prison. He never lost his faith.

Finally, through Ann Judson's pleadings, the husband was released. The war was over. He was sent for to go to the court as an interpreter in helping to make a new treaty between England and Burma. While he was doing this, his brave wife died. Later Judson went to Maulmain where there was another mission station. There he worked for many years, helping to give the Word of God to the people of Burma.

HANDWORK

Draw a map of Burma on the blackboard, locating Rangoon, Maulmain, and Ava, places which are connected with the work of the Judsons.

NOTEBOOK WORK

Begin a sketch of the life of Adoniram Judson in your notebook. Perhaps you can find a picture of Burma to use as an illustration. If you cannot do this, copy a little map of the Malay Peninsula to remind you that it was here that Judson taught and worked.

EXPRESSIONAL ACTIVITY

Suppose that this week you write a letter to some missionary in whom your church is interested. Be sure to continue your collection of materials to use in the missionary box.

MEMORY WORK

Learn the third verse of the Memory Hymn:

"Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?"

"Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name."

A BOOK TO READ

If you care to learn more about Burma and the Judsons, you will find a most interesting account in "Ann of Ava," by Ethel Daniels Hubbard. The "Ann" of the title is Ann Hasseltine Judson.

SUNDAY SESSION

THE BIBLE WHICH WAS HIDDEN IN A PILLOW

Acts 2:1-11

THE MEMORY VERSE

"And how hear we, every man in our own language wherein we were born?"—Acts 2:8.

THE LESSON STORY

Adoniram Judson was in prison. Poor Ann Hasseltine Judson—Ann of Ava—walked miles and miles each day from her home to the prison, from the prison back to her home, with her tiny baby, Maria, in her arms. It must have seemed sometimes that all their work and suffering were wasted.

Judson, like the other missionaries about whom we have studied, had found that one of the best ways to reach heathen people and to teach them about our heavenly Father was to translate the Bible into their own language. So he began to translate the Bible into Burmese. That translation, on which he had worked for ten years, was one of his most valued possessions. He had taken it to prison with him—a little, hard roll of paper. Mrs. Judson felt that it must be saved. She was very clever. She hid the translation in the safest kind of place—his pillow. But of course that was the very thing that the jailer wanted. And of course he took it. So the next day Mrs. Judson brought a better pillow, and the jailer was more than willing to exchange.

Mr. Judson spent eleven months in Ava prison. Then he was taken to a second prison at Aung-Pen-La. As the prisoners were leaving Ava, a guard saw the pillow and wanted

the matting cover. He pulled it off, and carelessly threw the stuffing away, not imagining that the roll was the most precious part of the pillow.

Poor Mr. Judson must have felt that ten years of work had been lost in a moment's time, but God did not allow this to happen. Moungr Ing, a faithful servant of the Judsons, saw the cotton stuffing of the pillow carelessly dropped near the prison. He knew that it was the treasured possession of his kind master, and he saved it in memory of him. You can imagine the Judsons' joy later, when they discovered that their treasure was safe.

But we know that Adoniram Judson was at last freed from prison, and eight years after this, he finished his translation of the Bible into Burmese. Before his death, he saw more than seven thousand Christians in Burma. He died in 1850, while he was on a sea voyage, when he was sixty-two years old. He had taught in Burma since 1813—thirty-seven years. The work that he had done was tremendous. There are churches in his memory in Burma. There is a Judson Memorial Church in New York City, and in the church in Malden, Massachusetts, from which he and Ann Hasseltine Judson set out, there is a tablet with the following words:

“ In Memoriam
REV. ADONIRAM JUDSON
Born August 9, 1788
Died April 12, 1850
Malden His Birthplace
The Ocean His Sepulcher
Converted Burmans
and
The Burmese Bible
His Monument
His Record Is on High.”

Though a hundred years have passed since the days when Judson was in prison, his translation of the Bible is still used. It is said to be to the people of Burma what Luther's Bible is to the Germans, and what the King James Version

is to those who speak English. And nowadays in Rangoon there is a well-equipped printing establishment, where two hundred men and women are employed, printing Bibles and schoolbooks and other Bible literature. There is also in Rangoon a Christian college with more than one thousand students, and one hundred and fifty-eight organized churches with a membership of nearly ten thousand.

So Adoniram Judson's work goes on and on. The seed was sown; the harvest has been great. He planted and others watered, "but God giveth the harvest."

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

The young men who, during a thunderstorm, took refuge under a haystack, and held what has been called "the haystack prayer meeting," had no idea of the great work which they were beginning. They planted a little acorn, from which a great oak grew. Perhaps you think that what you can do for good is very little. Do it, just the same. God can, and may, make something great come from your attempt. "Expect great things from God. Attempt great things for God." That was William Carey's motto, and it is a good motto for all of us.

God preserves his Word. He saved Adoniram Judson's translation of the Burmese Bible as he saved the "Law" for the Jews, which was lost amid the rubbish of the Temple for many years, II Kings 22:8-11. Do you think that if every copy of the Bible in the world were destroyed, it could be put together again from quotations in other books? Do you think that it could be put together again from the verses which people have stored up in their memories?

One way of having the Bible always with you is to have it stored up in your memory.

THE LESSON TRUTH IN YOUR LIFE

The Bible is the most valuable Book in the world. It can never be really lost from the world, but I can lose it, if I neglect to read it. I will try to keep it safe. I will not lose it. I will learn as much of it as I can learn. I will remember that through it, God speaks to me.

HOW TWO KINGS HEARD GOD'S WORD

Read in your Bibles the story of the way in which King Jehoiakim heard the Word of God when it was read to him by Baruch the scribe. Jeremiah, chapter 36. Then read the following account from "Ann of Ava" of the way in which the king of Burma heard the Word of God:

"Mrs. Judson pictured the missionaries' reception at the court of Ava, the splendor of the royal palace, vast and golden, and the proud, disdainful young monarch, with his rich, Oriental garb and gold-sheathed sword, and his commanding eye; before him the American teachers, her husband and Mr. Colman, kneeling and humbly proffering their petition for freedom to preach Christ's gospel to the Burmese people! It was a dramatic moment. . . . At first His Majesty listened somewhat attentively and then reread the petition, handing it back without a word. Breathlessly the two missionaries waited as he took the tract, beautifully printed for his benefit, from the hand of his minister of state, and read the first two sentences which assert there is but one eternal God, when, with supreme indifference, he flung it to the ground, thus deciding their fate. Two cutting sentences pronounced by the minister finally blasted their hopes: 'In regard to the objects of your petition, His Majesty gives no order. In regard to your sacred books, His Majesty has no use for them, take them away.' Then followed the ignominious retreat from the palace grounds and down the river to Rangoon to the solace of home and a few loyal friends."

But there is a sequel to this story. Forty years later the son of this king, who had in turn become king of Burma, sent for a missionary named Dr. Marks, and asked him for Bibles to distribute in his country. The rest of the story is told in "Lamplighters Across the Sea." "Dr. Marks took with him a copy of Mr. Judson's Burman Bible, beautifully covered with gold by the British and Foreign Bible Society in London. Wouldn't you like to have seen this magnificent king accepting the gleaming Book with pleased smiles? Then I know that you would like to have gone to the school which the king built for Dr. Marks! For the king sent nine of his sons to it—imagine what a commotion it must have caused

every morning when nine gorgeous princes, sitting on nine proud elephants, with eighteen gold umbrellas, drew up to the school door, with four hundred soldiers for escort!"

So you see that Adoniram Judson's work has paid. His translating of the Bible is doing the work that he prayed that it would do. God has blessed it, as he has blessed the work of his Christian soldiers of all time.

A HYMN VERSE TO USE IN CONNECTION WITH THE LESSON

"Hail ye, hero workers, ye who yet shall come,
When to this world's calling all our lips are dumb!
Ye shall build more nobly if our work be true
As we pass life's treasure on from old to new.
Hail ye, then, all workers, of all lands and time,
Our brave band of heroes with one task sublime."

EXPRESSIONAL SESSION

ENDURING HARDSHIPS AS A CHRISTIAN SOLDIER

II Timothy 2:3, 4, 11-13

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We Juniors here in a Christian land do not have to endure hardships as Judson did. We do not have to live in a foreign country, or to go to prison and wear five pairs of fetters as Judson did. We really do not know what hardships are. And yet I suppose that there are some of us who complain about our little troubles, who think that we are badly treated when we really have nothing at all to complain about. We have comfortable beds at home; we do not have to hang by our feet at night, as Judson had to do. We complain because we do not have exactly what we like to eat; Judson did not have food that was half so good. So, if you feel like complaining about anything, just think how well off you are in comparison with some other people—and stop. Our soldiers in the Great War endured hunger and thirst and lack of sleep, as American soldiers. Just so Judson endured living in a foreign land and imprisonment and hunger and

thirst, as a Christian soldier. Should we not endure for Christ's sake, as much as our soldiers endure for their love of our country? Let us remember this, and be brave when troubles come to us.

THE CLASS PRAYER

Our Father in heaven, we know that thou wilt help us every day to show our courage, if we ask thee, in the little things as well as in the big things. Help us to be brave not only in time of great danger, but also in the life of every day, when we are called on to do the little things which we know we ought to do, but which seem hard for us. Help us to have courage as the missionaries have, and to be brave in our way, as they are brave in their way. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Ephesians 6:11-13; II Corinthians 6:7; Romans 11:22; Psalms 118:6; 124; Isaiah 9:6; Judges 7:20, 21.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

"Fight the Good Fight."
"Soldiers of Christ, Arise."
"Stand Fast for Christ Thy Saviour."
"Stand Up, Stand Up, for Jesus."
"Who Is on the Lord's Side?"
"Am I a Soldier of the Cross?"
"We March, We March to Victory."
"Onward, Christian Soldiers."
"Stand Up, My Soul; Shake Off Thy Fears."
"Awake, My Soul, Stretch Every Nerve."

QUESTIONS FOR USE IN THE MEETING

1. What do you know about the boyhood of Adoniram Judson?
2. What do you know about the "haystack prayer meeting"?
3. What was the name of Judson's first wife?

4. What can you tell about Burma in 1813? to-day?
5. What can you tell about life in Burma?
6. How can a Junior help to give God's Word to the world?
7. How can a Junior best get ready to help to give God's Word to the world?
8. Into how many languages has the Bible been translated? (You will find the answer to this question on this page.)

TOPICS FOR DISCUSSION OR REPORTS

1. The Land of Burma and Its People.
2. The Hardships Which Adoniram Judson Bore for the Sake of the Heathen.
3. How a Junior Can Be a Christian Soldier.
4. Giving the Word of God to the World.
5. The Colporteur, or the Man Who Distributes Bibles in Foreign Lands.
6. Compare the Work of Carey, of Morrison, and of Judson.
7. The Work of the Bible Societies.

PARAGRAPHS TO READ DURING THE MEETING

Missionaries who go out into the world to give God's Word to the heathen are soldiers of peace. They are trying to conquer the world for Jesus Christ, the Prince of Peace.

The men who distribute the Bible among the heathen of foreign lands often have to endure hardships as true Christian soldiers.

If earnest seekers after God read his Word in a language that they can understand, they will surely find him.

The complete Bible has been translated into one hundred and fifty languages, and the New Testament into one hundred and thirty-one. Parts of the Bible have been put into four hundred and twenty-eight more.

In many languages there is but a single book of the Bible.

The missionaries to foreign lands help to cure the bodies of those who are sick, but their greatest work is taking to them the good tidings of Jesus Christ.

CHAPTER XXXVI
WEEK DAY SESSION
THE BOOK SOUGHT

I Chronicles 16:8-10; Psalm 119:105, 130; Proverbs 8:17;
Jeremiah 42:3; Matthew 2:1-3; John 8:12; 12:36.

THE MEMORY VERSE

“Blessed are they that hunger and thirst after righteousness: for they shall be filled.”—Matthew 5:6.

THE LESSON STORY

Adoniram Judson went out from the United States as a foreign missionary to Burma, in the year 1812—the year of the second war between the United States and Great Britain. But even in those days there were parts of the United States that needed the gospel as greatly as Burma or China, or India needed it.

In those days the United States owned great territories about which almost nothing was known, which had been obtained by the Louisiana Purchase, made during the time when Thomas Jefferson was President of the United States. This district, of which the states of Oregon, Idaho, and Washington were a part, was almost unexplored by white men. Tribes of Indians who knew nothing about the true God wandered through the country, and made their homes in its vast forests.

In 1804 President Jefferson had sent out a party of explorers under the leadership of Captain Meriwether Lewis and Captain William Clark. This expedition, known as “The Lewis and Clark Expedition,” passed through the country which now forms part of Missouri, Kansas, Nebraska, South Dakota, Montana, Idaho, Washington, and Oregon. They spent two years in this expedition. For a

whole month they stayed with a tribe of kindly Indians in the Kamiah Valley, in Idaho. These Indians were not wicked savages. They were more civilized than the other tribes of the district. They wore garments of skin. Because they often decorated themselves with bits of wampum placed in holes made through their nostrils, they were known as the "Nez Percés," or "Pierced Noses."

The expedition of Lewis and Clark returned to the East. The Indian tribes of the West were left once more to themselves. But the Nez Percés in some way had learned something of the Great Spirit—the true God—whom the white men worshiped. They were no longer satisfied with the devil worship of the sorcerers to which they were accustomed. They thought slowly, however, and considered the matter around the council fire. It was not until more than twenty-five years after the expedition of Lewis and Clark that they made up their minds to seek for the white man's "Book of heaven." Four of their leading men started to the East, to see what they could find out about the God whom the white people worshiped. They set out on a long journey of two thousand miles to St. Louis, which was then a frontier post in command of General Clark—the same Clark who had been entertained by them when he was Captain Clark, twenty-five years before.

It was October when the little party of four Indians reached St. Louis. General Clark received them gladly, but he was troubled, too, for there was no Bible in their language that he could give them. He told them all that he could tell them about the God whom the white people worshiped. He tried to help them in every way.

But in spite of the kind treatment which they received, the two older Indians died during that winter in St. Louis. In the spring the two younger men, whose names were Hi-yonts-tohan (Rabbit Skin Leggings) and Ta-wis-sis-sim-nim (No Horns on His Head) went back to their own people. But they were sad. They had not accomplished their errand. This is what No Horns on His Head said to his white friends, as he bade them good-by:

"I come to you over a trail of many moons from the setting sun. I came with one eye partly open for more light for my people who dwell in darkness. I made my way to

you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us, the braves of many winters and wars—we leave them here asleep by your great waters and wigwams. My people sent me to get the Book from heaven from the white men. You make my feet heavy with burdens of gifts, but the Book is not among them. When I tell my poor, blind people, in the big council, after one more snow, that I did not get the Book, no word will be spoken. One by one they will arise and go out into silence. My people will die in darkness. No Book from the white man to make the road plain. I have no more words.”

Rabbit Skin Leggings and No Horns on His Head felt that they had failed in their mission. But they had not. Their appeal was published and before long the Christians of America were planning to send out missionaries to these brave Indians who wanted to know so much about the white man’s God and his “Book of heaven.”

HANDWORK

Make upon the sand table the scene of the Indian camp fire and the braves about it. Make wigwams and tepees to set around it. Make an Indian scene that is as material as possible.

NOTEBOOK WORK

Enter this lesson in your notebook. See if you cannot find some Indian scenes to use as decoration. If you cannot find any pictures, draw an Indian brave, and color the picture.

EXPRESSIONAL ACTIVITY

The little dramatization given on page 342.

MEMORY WORK

The last verse of our Missionary Hymn:

“Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole;
Till o’er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.”

AN EXERCISE TO GO WITH THIS LESSON

SEEKING THE BOOK OF HEAVEN

(A group of Indians gathered around a camp fire. All earnestly talking together.)

RABBIT SKIN LEGGINGS: We know that there is a Great Spirit. We know that the white men worship One of whom we know not. When their braves came to our country many moons ago, bearing the iron rod which could send forth thunder and lightning, they raised their hands upward to heaven; they pointed upward.

WHITE BEAVER: Could it be the great lord sun whom they worship? Is he the Great Spirit, who rules the coming of the spring, and brings back to us the pleasant days of summer after winter’s cold?

RABBIT SKIN LEGGINGS: It may be so. And yet—I know not. We have heard that they have a Book of heaven, which tells them of the Great Spirit and how he wants them to worship him. What do you think, my brothers, of the plan of sending braves to the great chiefs of the white men, to ask them of their Great Spirit, and to seek their Book of heaven?

ALL: Let us send! Let some one go!

WHITE BEAVER: And who shall go as representative of our tribe? It is a long journey through the forests—a journey of many moons, my brothers, over streams and through woods where our tribes have not traveled for many years.

NO HORNS ON HIS HEAD: I am young I know, but I will go if it seems good to the great chiefs of the Pierced Noses.

WHITE BEAVER: Our brother has spoken well. He is young, but he is wise. He shall go.

RABBIT SKIN LEGGINGS: And I would go, if it seems good to the great chiefs!

BLACK EAGLE: And I would go, too.

MAN OF THE MORNING: And I, too, would seek the white man's Book of heaven. (The older chiefs talk solemnly together. The oldest chief rises.)

It seems good to us as we talk over the council fire to send to our white brothers those who will seek the white man's Book of heaven. Rabbit Skin Leggings, thou. No Horns on His Head, thou. Man of the Morning, thou. Black Eagle, thou. Be wise. Be prudent. Do your best to learn about the white man's God. Bring back to us his Book of heaven.

Scene 2. The Fort of St. Louis

(Sentry reports to General Clark who is in charge of the fort.)

SENTRY: Sir, four Indian braves who have come from the far West wish to see you.

GENERAL CLARK: Let them come in.

(The four braves enter. One of them seems ill. The others help him.)

GENERAL CLARK: Welcome, braves of the Nez Percés. What can we do for you?

BLACK EAGLE: Sir, we come on a friendly errand. We have traveled for many moons to ask about your Book of heaven. But first—our brother here is ill. We would rest before we talk with you.

GENERAL CLARK: Rest and eat, braves, since you come on a friendly errand. To-morrow we will talk about your quest.

RABBIT SKIN LEGGINGS: It is well. The white chief is wise. Come, my brothers, let us rest.

Scene 3. Later.

(General Clark and other white men. Two braves come in, Rabbit Skin Leggings and No Horns on His Head.)

RABBIT SKIN LEGGINGS: We have come, O white father, to say farewell. There is a great sadness in our hearts. (To No Horns on His Head.) Speak, O my brother, to the white men.

NO HORNS ON HIS HEAD: I came to you over the trail of many moons from the setting sun. . . . I made way to you with strong arms through many enemies and strange lands, that I might carry back light to my blind people. I go back with arms broken and empty. Two fathers came with us. They were braves of many winters and wars. We leave them asleep here by your great waters and wigwam. They were tired in many moons and their moccasins wore out. . . . I am going back the long, sad trail to my people of the dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, yet the Book was not among them. When I tell my poor, blind people in the big council, after one more snow, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them, and there will be no white man's Book to make the way plain. I have no more words.

(The Indians withdraw silently. The white men look at one another sadly. Then they say:)

Let us tell this story to those who can help these red men. We are soldiers and we do not know how to do it, but there are those who do know. Let us tell this story everywhere, of how the braves of the Pierced Noses sought in a journey of thousands of miles for the white man's Book of heaven!

SUNDAY SESSION

THE BOOK WON

Acts 16:8-10

THE MEMORY VERSE

"Come over into Macedonia, and help us."—Acts 16:9.

THE LESSON STORY

How would you like to take a wedding trip across the United States in a wagon—a wedding trip that lasted for

seven months—where you did not go over smooth, asphalt roads at the rate of thirty or forty miles an hour, but through forests where there was just a trail, over mountains which no white woman had ever crossed before? That is what happened to two brides and grooms who started out on their wedding trips from their homes in New York State in 1836, as missionaries to the Indians.

The Nez Percés Indians, No Horns on His Head and Rabbit Skin Leggings, had returned to their homes in the valley of the Columbia River, in what is now the State of Idaho. They had not found the white man's Book of heaven for themselves, but the story of their search was told far and wide in the eastern part of the United States, and soon preparations were being made to send missionaries among them.

In 1833 Rev. Jason Lee was sent out to establish a mission among the Indians west of the Rocky Mountains, and in 1835 the American Board of Missions sent out two men—Rev. Samuel Parker, and Dr. Marcus Whitman, a young physician who had become interested in the story of the Nez Percés.

It is hard for us to realize nowadays what the western part of the United States was like in those times, less than a hundred years ago. St. Louis was a frontier post, and the great West was almost unknown, except to the Indians and the fur traders of the Hudson's Bay Company. The United States claimed the territory, but there was a dispute with England in regard to the northwestern portion—the whole vast region that in those days was known as Oregon, but which now comprises the three great States of Washington, Idaho, and Oregon, besides fifty thousand square miles of western Montana and Wyoming—a region thirty-six times the size of the State of Massachusetts.

In the spring of 1835 Mr. Parker and Dr. Whitman came to Green River, Wyoming. Here was the meeting place of the fur traders and the Indians, and here the reception of the missionaries was so favorable that it seemed wise for Dr. Whitman to return east, to report and get a larger company of missionaries while Mr. Parker went on. The Nez Percés, as a proof of good faith, sent back to the East with Dr. Whitman two of their boys.

While Dr. Whitman was at home he was married to Miss Narcissa Prentiss. He found, too, another bride and groom who were ready to go to the West as missionaries—H. H. Spalding and his wife—and it was Mrs. Whitman and Mrs. Spalding who were the first white women to cross the Rocky Mountains.

The story of that journey is most interesting. They went across Pennsylvania by stage to Pittsburgh. From there they went by the Ohio River to St. Louis, and thence to Council Bluffs. Here they expected to join the caravan of the American Fur Company, but they were too late, and so had to chase the caravan for almost a month before they caught up to it. At last they came to Fort Laramie in Wyoming. Here it was the custom to leave the wagons, as the trail was considered too hard, and to go the rest of the way on horseback. Dr. Whitman, however, persuaded the men of the caravan to try to get a light wagon farther. And this wagon was the first wheeled wagon to cross the Rocky Mountains. That is why we have the statue of Dr. Whitman with a wheel in his hand.

On the Fourth of July, 1836, the party reached the South Pass of the Rockies. They came to the point in the Great Divide from which the waters flow both east to the Atlantic and west to the Pacific. And before they entered upon this land which they hoped to win for Christ—as much a heathen land as if it had been India or Burma—they dismounted from their horses, spread a blanket on the grass and raised the Stars and Stripes. Then they placed a Bible on the blanket and kneeling around it, took possession of the region “in the name of God and the United States.”

On the twentieth of July the party came to Green River, where Dr. Whitman had left Mr. Parker the year before. Here they were met by a delegation of two thousand Indians and two hundred fur traders. The Indians were very friendly to the men who had come to them with the Book of heaven, and particularly pleased about the white squaws who had journeyed across the mountains to help them.

After a little rest the party continued their journey, and on September 2 came to Fort Walla Walla in Washington.

And so the work of giving to the Indians the white man’s Book of heaven began. There is, however, a sad part to this



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MARCUS WHITMAN

story, for after eleven years of work among the Indians, Dr. and Mrs. Whitman were massacred by those for whom they had done so much. At the time there were seventy-two persons in the mission station, and of these fourteen were killed.

But in memory of Marcus Whitman and his wife a school has been opened in the place where they worked and it has grown and prospered until now it is one of the leading educational institutions in the Northwest.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Work among the Indians of our own country is home mission work. There is a great deal of this work to be done even yet in our great, civilized land. Perhaps you live in a part of the country where there are still Indians to be met with occasionally. Perhaps you live in a part of the United States where no Indians are seen. But, wherever you live, you can plan to learn about the work that the missionaries are doing among them, and help it in every way that you can.

Marcus Whitman and his wife went into a land that was as heathen as if it had been China or India or Burma. Nowadays our land is not like that; automobiles go over well-kept roads such as the Lincoln Highway, from the Atlantic Ocean to the Pacific, in a few weeks, and fast trains go in a few days. But still there are people in our land who know as little about the Bible as the Indians of those days knew. Sabbath-school missionaries are being sent out to all these neglected parts of our land by our Church Board. Find out what you can about the Sabbath-school missionary, and see if you can help in their work.

Try to be brave in doing Christ's will as the Whitmans were brave in trying to do what they knew was right.

THE LESSON TRUTH IN YOUR LIFE

I will try to be as brave as I can in doing right. I will keep before me the example of the missionaries who are so courageous in carrying out God's will.

MAP WORK

Put on the blackboard a map of the United States and trace the route of the journey made by the Whitmans and the Spaldings.

HOW MARCUS WHITMAN SAVED OREGON FOR THE
UNITED STATES

Crossing the mountains with the Bible in one hand and the flag in the other, Marcus Whitman deserves the name of Christian patriot as well as Christian missionary. Ever mindful of his country's interests in the great Northwest, his services to her have rarely been surpassed. To him belongs the honor of opening a wagon road across the Rockies and adding three stars to the American flag.

The ownership of Oregon had long been a matter of dispute. The rights of the United States were based on the discovery of the Columbia by Gray in 1792, the first exploration of the river from source to mouth by Lewis and Clark in 1805, and the planting of the first settlement at Astoria by John Jacob Astor in 1811. Strong as was this threefold claim, England contested it, and England in Oregon practically meant the Hudson's Bay Company, that great money-making corporation, whose policy it was to restrain civilization and keep the territory a wilderness for the production of furs.

In 1818 the matter was temporarily settled by a treaty providing for joint occupancy for a limited time, but it was tacitly understood that the final result would be determined by emigration. Strange to say, the government at Washington was not fully awake to the importance of the situation. Regarding it as a wild and unproductive region, and the Rocky Mountains as an impassable barrier, they questioned whether Oregon was worth saving.

In September, 1842, Dr. Whitman learned from A. L. Lovejoy, who came with a party of emigrants from the East, that a new treaty settling boundary disputes between England and the United States, would probably be signed before Congress adjourned in March, 1843. Thoroughly aroused, he conceived the idea of going to Washington at

once to push the claims of Oregon, and bring back emigrants enough to give the United States a majority of voters.

He pushed on without delay, arriving in Washington early in March.

Just what transpired there is not definitely known, but certain it is that in interviews with President Tyler and other statesmen he impressed upon them the value of Oregon and its importance to the United States, and declared that the Rocky Mountains were not an impassable barrier, since he himself had crossed them four times, had taken a wagon through in 1836, and intended to return with a large party of emigrants in the early spring.

In May, 1843, a caravan was organized, consisting of nearly nine hundred persons, about two hundred wagons, and some fifteen hundred head of cattle. By the first week in June they were well under way. With Whitman guiding them, they were able to proceed the entire distance with their wagons, an achievement hitherto deemed impossible. At the end of five months the weary travelers and battered wagons descended into the beautiful valley of the Walla Walla, and the long, hard journey was over. A wagon road had been opened through the Rockies, and Oregon was won! Three years later, on June 15, 1846, a treaty was signed at Washington, whereby England relinquished her claim to Oregon, and the dispute of half a century was brought to a peaceful close.

—"The True Story of Marcus Whitman," by Belle M. Brain.

EXPRESSIONAL SESSION

HOW WE MAY HELP IN GIVING THE BOOK TO THE WORLD

Psalm 119:105, 130; John 8:12.

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

The Bible gives to us God's words, "Those that seek me diligently shall find me." Those words are as true to-day as

they were when they were first written in the book of Proverbs. The Nez Percés Indians were a fine race of people, earnest, eager to learn, and religious. We who know about God's love and his Word are glad that they were given an opportunity to hear the words of the Book which they sought so earnestly. We want to help on this work. We want to do what we can to give the Word of God to those in our land who do not know the gospel. Let us pray for those in our own land whom we want to help.

THE CLASS PRAYER

O God, who art the Father of all the people in the world, help our missionaries who are trying to give the good news of thy love to all thy children everywhere. But to-day we pray especially for those in our own land who do not know about thee. Lighten the darkness for them, we ask. In Jesus' name. Amen.

VERSES FOR USE IN THE MEETING

John 8:12; Psalm 119:105, 130; Jeremiah 42:3; I Chronicles 16:8-12; John 12:36; Hebrews 1:1, 2; Romans 15:4.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

"How Precious Is the Book Divine."

"Lamp of Our Feet."

"Father of Mercies, in Thy Word."

"Lord, Thy Word Abideth."

QUESTIONS FOR USE IN THE MEETING

1. Tell what you know about the Nez Percés Indians.
2. Tell what you know about their search for the white man's Book of heaven.
3. Who was Marcus Whitman?
4. Who were the first white women to cross the Rocky Mountains?
5. How can Juniors follow the example of the first missionaries to the West?

6. How can Juniors help in mission work among the Indians?
7. In what way were these missionaries like Paul?

TOPICS FOR DISCUSSION OR REPORTS

1. How Marcus Whitman Saved Oregon for the United States.
2. The Journey of the Whitmans and the Spaldings.
3. The Nez Percés Indians.
4. The Indians of the West To-Day.
5. Home Mission Work Among the Indians.
6. Sabbath School Missions.
7. What Juniors Can Do to Help Along Home Mission Work.

PARAGRAPHS FOR USE IN THE MEETING

We who have the gospel must give it to those who are living without it, and longing for it.

We must pray for the Indians, especially for those who are Christians.

Part of the money which is given in our churches and our Sunday schools is spent in building Sunday schools among the Indians. Another part is used in building Sunday schools in the West and South, where the people do not live close together, as in our cities, but too far apart to keep up churches and Sunday schools for themselves. We can help this work with our offerings.

We can help on the work of home missions by our prayers, our offerings, and our interest. Let us take every opportunity to help in these ways.

CHAPTER XXXVII

WEEK DAY SESSION

OVERCOMING DIFFICULTIES FOR THE GOSPEL'S SAKE

Isaiah 45:18; Psalms 19:1, 2; 119:105, 165; Luke 9:35; Romans 15:4; Hebrews 1:1.

THE MEMORY VERSE

“The grass withereth, the flower fadeth; but the word of our God shall stand forever.”—Isaiah 40:8.

THE LESSON STORY

Look in your geographies, or in an atlas, and find a large map of North America. See if you can find where the Rocky Mountains, about which we studied last week, extend into Canada. Then find the Saskatchewan River, the Arctic Circle, Hudson Bay. That great Canadian territory is as large as Europe, if you omit Russia and Spain. The climate of most of the country is very cold, and the only white men who had ventured to explore it up until the year 1840, were fur traders and men interested in the Hudson's Bay Company. This was just about the time that the Whitmans and the Spaldings were going to the Indians of Oregon and Washington with the story of the gospel of Jesus. The Indians all through North America were learning that the white man knew a God who was better than their god.

For some years the officials of the Hudson's Bay Company had noticed that the Indians of the North were going south. At first they thought that this was because the red men were seeking a warmer climate. They tried to find out the reason, and finally discovered that the Indians were trying to learn more of the religion of the white man—of the Great Spirit who loved his children of every color. Family after family

had embarked in their birch canoes and started south. One party, it is said, journeyed almost as far as the chiefs of the Nez Percés had journeyed—they had traveled nine hundred miles in their canoes, until they found a missionary, whom they begged to return with them to their own country.

The men in charge of the Hudson's Bay Company were shrewd men. They knew that it was better for their business if the Indians remained in the North where the hunting and the trapping were good. They must make some plan to keep the Indians in the North. So they planned to bring a missionary to the red men.

In the meanwhile God was preparing a man for the work. This man was James Evans, who became the first great missionary to the red men of the North.

James Evans was born at Kingston-upon-Hull in England, in 1801. As a young man he was apprenticed to a grocer in Hull, a city not far from his home. His master was a good, Christian man and while Evans was in his house, he himself became a Christian.

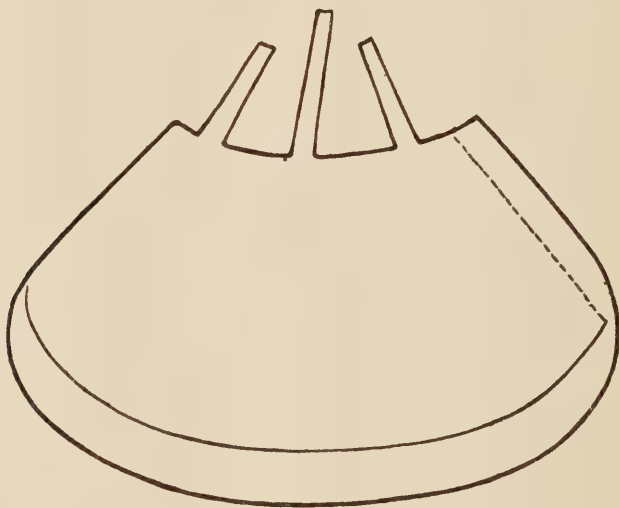
In the meantime his father had emigrated to Canada. When James's apprenticeship was over, he followed his father to the new world. He did not find employment there, however, as a grocer, but became a teacher in a backwoods log schoolhouse. Two years after this, when he was twenty-seven years old, he was given charge of an Indian school at Rice Lake, near Lake Ontario. He had married by this time, and he and his wife lived at first in a tent, and later in a log house. He had to teach forty little Indians, whose parents lived in wigwams on the government reservation. And within a year, twenty-two of these Indian children could read the New Testament in English! Don't you think that he must have been a good teacher, and that they must have been industrious pupils?

But James Evans was not satisfied with teaching in just one place, or even in two places. He was soon ordained to the ministry for work among the Indians and began to teach in seventeen different places, some of them fifty miles from his home. And because he was so successful in this work, James Evans was the man whom the officials of the Hudson's Bay Company selected as their missionary to the Indians. In the year 1840 he took up this new work, and began to teach

the Cree Indians, who so much desired to hear the Word of God.

HANDWORK

Make for the sand table an Indian village, with wigwams, tepees, and a council fire. See if you can dress a small doll to represent an Indian brave, and another as a squaw with a papoose on her back. Use the pattern for the wigwam which is given here.



NOTEBOOK WORK

Enter in your notebook all the facts that you know about the Cree Indians or other Indians of the North. See if you can find additional facts in your geographies.

MAP WORK

Mark on your blackboard map of North America the parts of the country in which the Cree Indians lived, and in which James Evans taught.

EXPRESSIONAL ACTIVITY

Continue the preparation of the missionary box which you are preparing to send away. Plan it carefully with your teacher. Talk about the missionary to whom you want to send it.

MEMORY WORK

“From ocean unto ocean
Our land shall own thee, Lord,
And, filled with true devotion,
Obey thy sovereign word,
Our prairies and our mountains,
Forest and fertile field,
Our rivers, lakes, and fountains,
To thee shall tribute yield.”

SUNDAY SESSION

THE CREE ALPHABET

Psalm 119:32-35.

THE MEMORY VERSE

“Write . . . and make it plain upon tablets, that he may run that readeth it.”—Habakkuk 2:2.

THE LESSON STORY

James Evans and his wife and daughter started to their new field in the year 1840. The journey was mainly by Indian canoe. Their journey was exciting; for there were many unexpected dangers to pass through—nights spent around camp fires, far from the houses of civilized men, days spent in traveling along quick-flowing streams, where oftentimes it was necessary to run through rapids, which caused many an anxious moment. Egerton R. Young describes the canoeing in this way:

“The men make every possible effort to urge the boat forward faster than the water, so that it may steer the better. The bowsman and steersman stand erect, guiding the frail bark through the smoother places in the current, which rises and foams around you as if eager to devour you. Now we rush with rapid speed toward a rock against which the waters dash with fearful fury, and to a person unaccustomed to such scenes, you appear to be on the point of destruction, but one vigorous stroke of the paddle from the bowsman and the steersman sends the light craft at a sharp angle from the impelling danger, and away you plunge again over the

surging waters, sometimes floating for a minute in a small eddy and hovering as though to choose your path, and then again plunging through the windings of the stream, till having passed the whole in safety, you float in the smooth waters below."

At last the party came to Norway House, a center of the trade of the Hudson's Bay Company between Lake Winnipeg and Hudson Bay. Here the family settled, living for a time almost as the Indians lived.

As soon as the Indians heard of the arrival of the missionary, many of them gathered at Norway House. They built a new village, under Mr. Evans' instruction, with houses of timber instead of wigwams. They planted potatoes and made a settlement.

But it was necessary for the Indians to be away from the village for long periods of time. They had to go out for beaver, or for bear, or for wolves and foxes, whose pelts they sold to the fur traders. Mr. Evans felt that they must have some way of carrying the Word of God with them on their journeys. They had no written language, no books.

As James Evans studied the language of the Crees, he found that it was very simple. There were only thirty-six sounds. He invented a system something like shorthand, with a sign for each of the thirty-six sounds. Look at the chart on page 358 and you will see the signs that he used.

But this was only the first step. Now it was necessary to find some way of printing the alphabet that he had invented. He had no printing press, no type, no paper. At first he made a pen from wood. He mixed a sort of ink from chimney soot and sturgeon oil. He used birch bark as paper and a great rock as a desk. Quickly the Indians learned the signs, and soon they could read the verses of the Bible and the hymns which Mr. Evans wrote for them. Soon he began to prepare type, cutting the letter, or sign, from oak. Then he filed out of one side of an inch-square iron bar the square body of the type; and after placing the bar with the notch over the letter, applied another polished bar to the face of the mold and poured in the lead. For lead he used the thin sheets from the tea chests which came to the fur traders; he made a simple printing press from a jackscrew which the traders lent him. With this equipment Mr. Evans was able

to print three hundred copies of the hymn, "Jesus, My All, to Heaven Is Gone" in one day. The Indian women gladly gathered the birch bark and soon the "talking birch bark" was being taken by the Indians when they went on their long journeys, and distributed far and wide.

Of course news of what James Evans had done spread, and an English missionary society soon had made a large quantity of type and sent to the brave missionary a press, ink, rollers, and other necessities.

Even to-day the syllabic characters are in use. "The British and Foreign Bible Society now furnishes all these northern missions with Bibles and Testaments free of cost. Hundreds of Indians are reading out of them every day of the year. Missionaries to other tribes have utilized these syllabics for other languages, by adding additional signs for sounds not found among the Crees. Methodists, Episcopalians, Moravians, Roman Catholics, and others use these syllabics of James Evans, and find them of incalculable value." But James Evans was the first to invent them and to him is due the credit of giving to the Cree Indians the alphabet and the Bible in their own language.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

When James Evans went to the Indians of the North, the men of a certain tribe were a "drunken, idle, ignorant, degraded body of pagans." After he lived with them they became civilized Christians. They became total abstainers, and by their sobriety, honesty, and industry won the respect and admiration of the white men who lived near by. Has your knowledge of God's Word made any difference in your life? Are you more honorable, more industrious than you were last week, or last month, or last year?

Do you think that you will ever be able to endure hardships for Jesus' sake as did the brave missionaries about whom we have studied? Perhaps God will want you to be a missionary. Perhaps he will want you to serve him in some other way. You may be sure that he wants you to serve him in some way, and you should try to learn his will as earnestly as the Indians did.

You have the Bible in your own language. Do you read it as earnestly and as eagerly as the Indians did?

THE LESSON TRUTH IN YOUR LIFE

I thank God that I have the Bible in my own language; that I have a copy of it to read every day. Resolved; That I will read my Bible every day and will listen to the message which God sends me through it.

INITIALS.	SYLLABLES.				FINALS.
	ā	e	oo	ah	o ow
a	▽	△	▷	◁	X Christ
p	∨	∧	>	<	' p
t	U	∩	⊃	⊂	/ t
k	q	p	d	b	\ k
ch	ʎ	ʀ	J	ʟ	- ch
m	┐	┌	└	┘	c m
n	⊖	⊕	⊗	⊘	^ n
s	ʅ	ʆ	ʇ	ʈ	≧ s
y	↵	↶	↷	↸	≦ l

HANDWORK

On this page you will find a chart of the alphabet that James Evans invented for the Cree Indians. See if you can make any words. The word on page 359, for instance, is

Ma-ne-to, "the Great Spirit." To find how it is made, find the sound *m* in the column headed "Initials." Then find the sound "ah," in the column "Syllables." Run down that column until you reach the sign opposite "*m*." That will give you the first sign. Then find "*n*" in the Initial column, and *e* in the syllable column; "*t*" in the Initial column and *o* in the syllable column. Do you see now where you get "Ma-ne-to"? If the word that you make does not end in a vowel, you must use some of the signs in the last column, marked "Finals." See if you can make your own name. There were not so many sounds in Cree, as in English, so perhaps you cannot do this. They had no letter *B* for instance, so you couldn't write "Bob," or "Bertha." But you can make Kate, or Sue, or Thomas, or Nora, or Paul, and many others.

MEMORY WORK

The Indians of the North knew very little about singing, but Mr. and Mrs. Evans taught them some hymns. The first hymn in Cree was this. See if you can learn it. You can sing it to the tune "He Leadeth Me."

"Jesus, my All, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way till him I view."

THE INDIANS AND THE BIBLE

Traveling bands of Indians have gone out on hunting expeditions hundreds of miles from their home, and, seated beside the camp fire, have sung to their pagan brethren the songs of Zion, which have stirred deeply the hearts of their dusky friends. Then taking out their Cree books they have taught them how to read, so that, without ever having seen a white teacher, they have learned the story of the love of Christ. Far in the North a band of hunters met a pagan

band of Indians who had never heard of Christ. They told them the wonderful story, and by means of the syllabic characters the pagans were in a short time enabled to read. The Christian Indians remained long enough with them to make them acquainted with the syllables, and then when they were parting the pagans begged for copies of the Word of God. Unable to comply with the request, and still anxious to help them in the way of life, they tore their Bibles into parts and divided them among the people.

A number of Indians called at the Rossville Mission House, during E. R. Young's residence there, seeking religious instruction. They had copies of the Great Book and were able to read it, but were not able to understand, so they had come a journey of thirteen nights that they might learn more about the Saviour of men. A copy of the Bible was shown them, which they read with perfect ease. They had never seen a missionary, and lived hundreds of miles from a mission house, still they were able to read the Bible. The Hudson's Bay Company's agent had some copies of the Bible in the Evans syllabic characters, which these Indians had seen, and obtained possession of. They visited a band of Christian Indians at a long distance from their own home, and from them they received help, so that they were soon able to read. So well pleased were they that they remained with the band for some time, and then they returned to tell the story they had heard to others. Thus, without any teacher or missionary, many of the Indians in the forest, and along the rivers and lakes of that northern land, have learned to read the Word of God for themselves.

EXPRESSIONAL SESSION

MAKING THE BIBLE OUR OWN

Psalm 119:129-132; Proverbs 2:1-6

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We have studied several lessons about the ways in which the Bible in their own language was given to the different people of the world. William Carey translated the Bible

into the dialects of India. Robert Morrison translated it into Chinese. Adoniram Judson translated it into Burmese. And in this week's lesson we have learned how James Evans gave it to the Indians of our own Northland. We have a Bible in our own language. We do not have to wait until some one comes to us and gives us a translation. But do we make as good use of our Bible as these foreign people made of the Bibles which were given to them? Do we read it and try to make it our own? Do we learn its verses by heart and try to carry out the lessons that they teach us? Let us think about these things to-day so that we may resolve to make the Bible our own possession which no one can ever take away from us.

THE CLASS PRAYER

Our Father who art in heaven: We want to thank thee for having spoken to us in the Bible. Help us to make it our very own. Help us to realize that in the Bible thou art speaking to us and that in it thou art telling us thy will for us. Help us to remember to read it every day. We thank thee that thy Word may be a light to lighten our feet, that we have it before us to show us the way. We ask thy blessing upon our reading of thy Word. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Psalm 119:1, 2, 18, 33, 34, 130; Isaiah 52:7; Acts 17:22-30; Proverbs 3:1-4; Hebrews 10:16.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

Use the same hymns as were used in Chapters XXXV and XXXVI.

QUESTIONS FOR USE IN THE MEETING

1. How many men can you name who translated the Bible into a foreign language?
2. Do you think it would be harder to translate the Bible into Chinese or into Cree?
3. Compare the places where the Whitmans worked with the place where James Evans worked.

4. What differences were there among the Indians whom Whitman taught and whom James Evans taught?

5. How can you always have the Bible, or part of it, with you?

6. How can you best show your thankfulness to God that you have the Bible in your own language, and have always had it?

7. How can you help in missionary work?

8. Why was James Evans called "the Apostle of the North"? What is an apostle?

TOPICS FOR DISCUSSION OR REPORTS

1. James Evans, the Apostle of the North.

2. Mission Work Among the Indians To-Day.

3. How Our Class Can Help in Missionary Work to the Indians.

4. A Comparison of the Work of Any Two Translators of the Bible About Whom We Have Studied.

5. Whitman and Evans.

6. How Juniors Can Best Make the Bible Their Own.

7. Hiding God's Word in Our Hearts.

8. Helping to Give Others the Word of God in Their Own Language.

TO READ IN CONNECTION WITH THE MEETING

Juniors usually have good memories. If we learn the words of the Bible now, we shall probably never forget them. They will be ours forever.

Robert Morrison learned Psalm 119 when he was only thirteen years old. There are one hundred and seventy-six verses in this psalm. Do you know that many verses of the Bible altogether?

Hide God's Word in your heart. It will always be a comfort to you.

"Who would not love the Bible,
So beautiful and wise?
Its teachings charm the simple,
And point us to the skies.
Its stories all so mighty
Of men so brave to see;
The beautiful, dear Bible
It shall our teacher be.

“ But most we love the Bible,
For there we children learn
How Christ for us became a child,
Our hearts to him to turn;
And how he bowed to sorrow,
That we his face might see,
The Bible, O the Bible,
It shall our teacher be.”

CHAPTER XXXVIII

WEEK DAY SESSION

DAVID LIVINGSTONE, THE PATHFINDER

Psalms 119:136; 121; 135:1-5; Isaiah 9:2; Matthew 4:23; 5:16; 28:20b.

THE MEMORY VERSE

“Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.”—Matthew 5:16.

THE LESSON STORY

Do you remember how Robert Morrison learned Psalm 119 so well that he could recite it when he was thirteen years old? There was another boy who also became a missionary, who did even better than Robert Morrison, for David Livingstone recited Psalm 119 with only two errors when he was only nine years old—as old as the youngest of you Juniors. Like Robert Morrison he made the Bible his own possession. He had God’s Word hidden in his heart and mind.

David Livingstone was born in Blantyre, in Scotland, in 1813. His parents were earnest Christians as were the parents of so many other missionaries and Christian leaders about whom we have learned. They were poor, too, and David had to go to work in a cotton factory when he was only ten years old. And what do you think he did with his first week’s wages? He gave half of it to his mother. Part of the rest he spent for a Latin grammar. That shows the kind of boy he was—studious, earnest, affectionate, and honorable.

When he was about twenty years old, he became a follower of Christ, and determined to become a missionary. He studied medicine and received a medical diploma. At first he wanted to take up missionary work in China, but he

heard Robert Moffat talk of the needs of Africa, and so decided to go to that country. He was ordained for this work in November, 1840, and sailed for Africa in December. In July, 1841, he arrived at Kuruman, Moffat's station in South Africa. There he stayed for two years, learning the language and missionary methods, and in 1843 he established his own first independent mission station at Mabotsa, about two hundred miles from Kuruman. Robert Moffat's daughter, Mary, became his wife.

The family did not remain very long at this station, however. Soon they settled among a tribe of Africans, called "the Bakwains." The chief of this tribe, Sechele, became a good friend of the Livingstones, but the country was unhealthy, and finally Livingstone sent his family to England, while he himself continued his work in Africa.

Livingstone planned his work as a missionary differently from the way the missionaries who had been in Africa before him had done. His plan was to open up new centers of Christianity among tribes where no Christian had been before, and to leave these places in charge of native pastors and teachers. So he started out to explore Africa and to bring its people to Christ. By his kindness, his skill as a physician, and his love for them, he had by this time won the love of many natives, and when he planned his expedition in 1853, he had with him a party of twenty-seven trusted men. He had before this time discovered Lake Ugami (1849). Now he set out from Linyanti upon a great exploring tour which led him northwest across Central Africa, through pathless forests, where wild animals roamed—the lion, the elephant, the rhinoceros; where there were reptiles never seen before by white men; where men of savage tribes might spring out upon them at any moment from behind any rock or tree. On the journey Livingstone suffered from thirty attacks of fever. On and on they went. The courage of the native helpers failed. But Livingstone's courage held firm. "God helping me, I will go on," he said.

At last in May, 1854, after a journey of more than six months they reached Loanda, a Portuguese town on the west coast. It would have seemed that they had done enough. But David Livingstone had promised his band of helpers that if they went with him all the way to the sea, he would

come back with them to Linyanti; so after resting for the summer, though it seemed certain death for a man in poor health such as his to set out again, Livingstone started on the return journey in September. They went eastward and explored the Continent of Africa from coast to coast, reaching the mouth of the Zambesi in 1856. They reached Linyanti almost two years from the time they had left it. On the journey he had discovered the great Victoria Falls, which he named after the English queen. The people of Linyanti had given up the party, thinking they were lost, and great was the rejoicing when they returned in safety. Not a single man was lost.

In all his journey of exploration, Livingstone had not forgotten that his first work was that of missionary and not of explorer. He won many people to Christ. He kept his word and brought his men safe home. He had opened up many centers of Christianity.

In November, 1856, he sailed to England with his charts and maps. He had traveled for eleven thousand miles through unexplored Africa and he had won for himself a national reputation, both as an explorer and as a missionary. But he was not yet satisfied. He remained for less than two years in England, and then returned to his work in Africa.

HANDWORK

Make an African village on the sand table. Perhaps you made such a village in connection with Chapter XXIV, and you may have a village which you set up at that time. If you have not, make huts from twigs and bits of wood. Have a camp fire, and place the huts in a circle around this. David Livingstone traveled part of the time in a sort of hammock. Make one of these, as you think it would be, and swing it between two trees.

NOTEBOOK WORK

* Begin the story of the life of David Livingstone in your notebook, so that you can finish it after your lesson for Sunday.

EXPRESSIONAL ACTIVITY

Since there is only one more lesson before we reach the end of our series about great missionaries, it is time to think of completing the box for missions. Look over the supplies on hand, and make plans about what else is needed.

MAP WORK

Draw on the blackboard a map of Africa and mark the places mentioned in connection with this lesson.

MEMORY WORK

Learn one of the sayings of Livingstone given on page 371.

SUNDAY SESSION

A LIGHT IN A DARK PLACE

I John 1:5-10

THE MEMORY VERSE

“The darkness is passing away, and the true light already shineth.”—I John 2:8.

THE LESSON STORY

In the spring of 1858, David Livingstone returned to Africa. He went as a consul of the British Government. He was a geographer and a naturalist, but he always felt that his first and most important work was that of a missionary. To him the first step necessary in making Africa Christian was to have a passage to the sea on either the eastern or the western coast. And so, when he reached Africa in 1858, he again gathered together a group of faithful followers and set out on an exploring expedition. This time he traveled in a portable steamboat and explored the Zambesi River. About this time Mrs. Livingstone died. Later Livingstone was lost to the world for two years, while he was exploring the region south of Lake Tanganyika, and it was at this time that Henry M. Stanley was sent out in search of the brave missionary and explorer.

They met at Ujiji on the east shore of Lake Tanganyika, in the year 1871, but Stanley could not persuade Livingstone to give up his work and return to England. He had not yet accomplished the task which he had set before himself. So Stanley handed over the supplies which he had brought and left him to continue his work.

But the labors and hardships at last were too much for him. He had to be carried now, in a sort of palanquin as he traveled. On April 27, 1873, he wrote in his journal, "Knocked up quite, and remain—recover—sent to buy milch goats. We are on the banks of Molilame." This was the last entry.

The next day his men took him across the river in a canoe. They built a rough hut for him and laid him there in bed. The next day he was too ill to go on, or even to talk, and the morning afterwards they found him kneeling by his bedside as if in prayer—dead. His faithful African followers buried his heart under the tree where he had spent his last hours; his body they embalmed as well as they could, and sent to England. Here it was buried in Westminster Abbey. And on his grave this epitaph is inscribed: "For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa, and where, with his last words, he wrote: 'All I can add in my solitude is, May heaven's richest blessing come down on every one, American, English, Turk, who will help to heal this open sore of the world.'"

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

It is said that an English missionary who was traveling in Africa found a native who was carrying about part of a very old coat, which had evidently been made in England. The missionary asked about it. The man smoothed the coat lovingly with his hand, and told this story: "Ten years ago I traveled with the man who owned this coat, for I was one of his helpers. He gave the coat to me and I love it because it was his. He was such a wonderful man that if you saw him only once, and talked with him, you would remember him always. He was a white man who treated black men as

his brothers ; his eyes were keen and piercing, but his words were always gentle, and his manners were always kind. It was a delight to have him for a leader, for he knew the way to the hearts of all men." That man was David Livingstone. Do you think that you Juniors can live your lives so that there will ever be people who feel that way about you? Do you treat all the boys and girls in your school as if they were your brothers and sisters? Are your words always gentle? David Livingstone won the hearts of even the most savage men of Africa because he was so kind, so gentle, so considerate. In these points he is a good example for you to follow.

David Livingstone had set a goal for himself. He kept his face steadily set toward that goal. He would not turn back. When you make a good resolution do you carry it through, or do you "fall down" at the first opposition? Do you stick it out or do you fail? Keep before you David Livingstone's example when you are tempted to give up trying.

David Livingstone promised his followers that if they went with him to the sea, he would go home with them. He kept his promise. Do you always keep your promises?

THE LESSON TRUTH IN YOUR LIFE

David Livingstone carried the gospel into the dark places of the world because he himself was a doer of the Word. Are you carrying the gospel light among your friends and companions by living as Jesus would have you live and by doing unto others as you want them to do to you? Try this, if you have not already tried to live according to the Golden Rule.

NOTEBOOK WORK

Complete the story of David Livingstone, which you have begun in your notebook.

EXPRESSIONAL SESSION

HOW I MAY BE A LIGHT BEARER

Luke 2:32

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We Juniors who live here in the light, in free America, cannot realize how black the darkness of heathen Africa was in the days before Robert Moffat and David Livingstone went there. Remember that in those days, even America was partly darkened by the blot of slavery, which has been taken away. But still there are many places in the world which are lost in the darkness of sin. We want to help to send to them the good news of the Light of the World—of Jesus who came as a light to lighten the Gentiles. We can help to spread the light by our prayers, by our offerings for missions, by our own examples. It is true that we are only little lights, but we can show some brightness, by reflecting the glory of Jesus, the great Sun of righteousness.

THE CLASS PRAYER

Our Father in heaven, help us to spread the light of the gospel in all the world. We want to give the light of the knowledge of thee to all people, particularly to those who are still in the deepest darkness and ignorance. Help our missionaries who are teaching them about thee, and to know right ways of living. We ask for Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

John 8:12; 9:5; 12:35, 36; Matthew 13:43; II Peter 1:9; Philippians 2:15.

HYMNS THAT MAY BE USED IN CONNECTION
WITH THE MEETING

"The Light of the World Is Jesus."

"O Light of Life."

"O Christ, Our True and Only Light."

"Light of the World."

"O Light, Whose Beams Illumine."

“The Morning Light Is Breaking.”

“There’s a Light Upon the Mountains.”

QUESTIONS FOR USE IN THE MEETING

1. Tell briefly the story of David Livingstone.
2. Name some ways in which Robert Morrison and David Livingstone were alike.
3. In what ways were they both light bearers?
4. Why has Africa been called “the Dark Continent”?
5. Are there any Africans in our country? How can we help them?
6. How can you let your light shine before others?

TOPICS FOR DISCUSSION OR REPORTS

1. Light Bearers Across the Sea.
2. Light Bearers at Home.
3. How Juniors Can Spread the Light.
4. The Light of the World.
5. What Jesus Said About Giving Light.
6. Giving Light to the Dark Continent.
7. Giving Light to Those Who Are in Darkness at Home.
8. How Juniors May Reflect the Light at School.

SOME SAYINGS OF DAVID LIVINGSTONE

“The end of the geographical feat is only the beginning of the enterprise.”

“I am a missionary, heart and soul. God had an only Son, and he was a missionary. A poor, poor imitation of him I am, or wish to be. In this service I hope to live; in it I wish to die.”

“Cannot the love of Christ carry the missionary where the slave trade carries the trader?”

“Anywhere, provided it be forward.”

“I would venture everything for Christ.”

“If I live, I must succeed in what I have undertaken; death alone will put a stop to my efforts.”

“Fear God and work hard.” (Livingstone’s motto and the last public words he uttered in Scotland.)

CHAPTER XXXIX
WEEK DAY SESSION
THE STORY OF JOHN G. PATON

II Kings 6:16; Psalms 135:15-17; 148:11-13; Matthew 28:20b; Mark 16:15; John 4:5-16; Philippians 4:13; James 1:22a.

THE MEMORY VERSE

“And my God shall supply every need of yours according to his riches in glory in Christ Jesus.”—Philippians 4:19.

THE LESSON STORY

Eleven years after the birth of David Livingstone another Scotch boy was born, who was also to be a missionary to savages—the heathen cannibals of Polynesia, the islands of the southern Pacific Ocean.

Probably you have read in books of adventure of wonderful coral islands, where the most beautiful fruit trees grow, where the skies are almost always blue, the sand white and glistening, and everything seems beautiful. And in your stories of adventure you have read, too, how these islands are often inhabited by savage men and women who are cannibals, and who attack all newcomers to their land. It was to such people as these that John G. Paton went as a missionary.

Paton was born May 24, 1824, near Dumfries, in Scotland. His father was a stocking maker, and the family, as so often has been the case in the families of the missionaries about whom we have studied, was poor. There were only three rooms in the little house. One of these rooms was a shop, another was the family living room, and the third was the room to which the father of the family went after each meal, to pray. And from this room he would come out with shining face. He was a true follower of God. He knew that his prayers had been heard.

The little boy, John, went to school, but before he was a man he had learned his father's trade, working from six in the morning until ten at night, and at the same time studying hard at every opportunity. He finally became a teacher and next a worker in the Glasgow City Mission. There he worked with great success for ten years. Then he decided to go as a missionary to the New Hebrides. On April 16, 1858, he and his wife started on the long journey from Scotland.

Look at the map in your day-school geography. Find Australia, where the ship remained for a few days. From there the party traveled for twelve days until they came to Aneityum, the southernmost island of the New Hebrides group. Here the party landed, and it was decided that Mr. and Mrs. Paton should go to Tanna, a small island a few miles north of Aneityum.

The natives of Tanna were of a very low grade. Like all these island people they were superstitious cannibals. When they saw the missionary party they planned to get their goods, but to destroy the missionaries themselves. They persecuted them in every way, trying to kill them many times. They knew that the missionaries' house, close to the shore, was in an unhealthful spot, but they let them build there, and in less than six months after their arrival in Tanna, Mrs. Paton and the baby, which had been born in Tanna, died, and were buried by the missionary. Paton was left alone, except for old Abraham, a converted cannibal chief from Aneityum, and his wife, Nafatu. But God was with him, too, and he did not desert the post. He kept on in the midst of discouragements.

First, it was necessary to build a house on higher ground than that first selected, for Paton, like Livingstone in Africa, found that fever and ague were two of his greatest enemies. He had fourteen attacks before the new house was built. The two Christian native helpers fed them on coconut juice, and native food, and finally he returned to health.

But there was one attack upon him after another. There was a period of drought. Bananas and yams withered. The missionary and his helpers were blamed and sentenced to death unless rain fell, but it came and they were saved. They were blamed for the death of a chief, but were saved because

one of the warrior chiefs declared, " 'The man that kills Missi [the name they had given to Mr. Paton] must first kill me; the men that kill the mission teachers must first kill me and my people, for we shall stand by them and defend them until death.' " Again, one New Year's Day two men with painted faces came to the hut, demanding medicine for a sick boy. This was just a pretense, however, and when they were let into the house, they threatened the missionary with their killing stones and their clubs. But Paton's two dogs sprang upon them and drove them off.

Finally one night the little church building was set on fire. The reed fence between the church and the house was ablaze next. Soon the house itself must catch!

Paton seized an empty, useless revolver, and an American tomahawk. He rushed to the blazing fence, to chop it away.

" Kill him! kill him! " yelled the savages.

" Dare to strike me, and my Jehovah God will punish you," Paton answered. " We love you all and for doing you good you want to kill us. But our God is here now to protect us and to punish you."

At that very moment there was a terrible rushing, roaring sound. God had protected his servant who trusted in him. It was the tornado, the terror of all the islands. It burst in tremendous fury upon them, the wind beat back the flames, and there was a deluge of rain which put out the fire.

The natives were frightened. " This is Jehovah's rain! Truly their Jehovah God is fighting for them!" they cried, and in a panic they rushed away.

And in the morning there was a ship in sight, steaming toward the island! It was an English vessel, from Aneityum, and in it Paton left the island where he had been treated so badly. But in four years he returned to the New Hebrides, to take up again his work among the savages.

HANDWORK

Perhaps the class can make a poster, representing a scene on a coral island, with palm trees, native huts, and so on. Make the lower part of the poster of light Manila paper, to represent sand; the upper part, of blue for the bright blue

of the sky. Cut black silhouettes of trees, native huts, the sun, which blazed in the sky, and a few figures of people.

MAP WORK

Put on the blackboard a map of the New Hebrides, and mark particularly the islands of Aneityum and Tanna.

NOTEBOOK WORK

Write for your notebook a short account of the first part of Paton's life and work. Perhaps you can find his picture. At least you can find or draw a picture of a palm tree, to use as your initial decoration.

EXPRESSIONAL ACTIVITY

Finish up and pack the missionary box upon which you have been working.

MEMORY WORK

"We've a story to tell to the nations,
That shall turn their hearts to the right,
A story of truth and sweetness,
A story of peace and light,
For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great Kingdom shall come on earth,
The Kingdom of love and light."

SUNDAY SESSION

THE DIGGING OF THE WELL

John 4:5-26

THE MEMORY VERSE

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."—John 4:14.

THE LESSON STORY

"How is this?" called the natives of Aniwa, an island of the New Hebrides, to one another one day. "How is this? We drove away the Christian missionaries. We killed many of them. We stole their goods! But now they have come back in a beautiful new ship, bringing other missionaries with them! Their Jehovah God makes them kind. Perhaps it will be well to learn something about him."

Something like this must have been in the minds of the people of Aniwa, one day in 1866, when John G. Paton and his new wife landed on their island. Aniwa was not far from Tanna. It was a little island only nine miles long and three and one half across. It had no fresh water, except rain water; no native animals except the pig, the dog, and the rat; no occupations except warfare.

But the people of Aniwa were different from the people of Tanna. They received the missionaries more kindly. They allowed them to build a house, though they insisted upon a certain spot. And later the Patons found that this was a spot sacred to their gods, who, they thought, would kill the missionaries for building there!

But the seed sown in Tanna had borne some fruit. One chief of that savage island, Nowar, had always been friendly to Paton. He bound the chief of Aniwa by a promise to help the missionary, and this helped in many ways.

Even in the first days of work Paton succeeded in impressing the people. One day, as he was building his house, he needed some tools and nails. He took a piece of bark and wrote upon it a message. Then he asked an old chief Namakei to take it to Mrs. Paton.

"What do you want?" asked the chief, for the people of the New Hebrides knew nothing of writing. They were, in this, like the Cree Indians. Mr. Paton himself tells us about this. "I replied, 'The wood will tell her.' He looked rather angry, thinking that I befooled him, and retorted, 'Who ever heard of wood speaking?' By hard pleading I succeeded in persuading him to go. He was amazed to see her looking at the wood and then fetching the needed articles. He brought back the wood and eagerly made signs for an explanation. Chiefly in broken Tannese I read to him the

words, and informed him that in the same way God spoke to us through his Book. The will of God was written there, and by and by, when he learned to read, he would hear God speaking to him from its page, as Mrs. Paton heard me from the bit of wood. A great desire was thus awakened in the poor man's soul to see the very Word of God printed in his own language. He helped me to learn words and master ideas with growing enthusiasm. And when my work of translating portions of Holy Scripture began, his delight was unbounded and his help invaluable. The miracle of a speaking page was not less wonderful than that of speaking wood!"

Another story of the way in which Mr. Paton won the hearts of the people is the way in which he dug a well, which supplied water for the needs of the people.

Aniwa had no springs or streams. As in Bermuda, and many other coral islands, the people were dependent on the rains for water to drink. Mr. Paton decided to try to dig a well. The natives thought that he was crazy, but by bribing them with English fishhooks, he persuaded them at first to help him; but when the depth of the hole had reached twelve feet the sides caved in and they could dig no longer. However, Mr. Paton rigged up a sort of derrick, and the natives pulled up the loaded pails, while he dug.

Day after day he dug, his heart sinking, he says, with the sinking of the well. But, he says, too, "The phrase 'living water,' 'living water,' kept chiming through my soul like music from God, as I dug and hammered away."

Finally the hole was thirty feet deep. The natives expected to see him fall through to the sea. There was no water, as yet, but the soil was deep.

"To-morrow," Mr. Paton said, "I think Jehovah God will give us water from that hole."

"No, Missi," the chief replied, "you will never see rain coming up from the earth on this island. If you reach water you will drop through into the sea and the sharks will eat you."

"Come to-morrow," said Paton.

Early in the morning he descended into the well. He dug a small hole two feet deep. Up spurted a stream of water. Was it fresh or salt? That was the question. He tasted it.

It was fresh! It was living water from Jehovah's well! He almost fell on his knees there at the bottom of the well, to thank God for his goodness.

When the mud had settled a little he filled a jug and handed it up to the natives, telling them to taste it.

At last the old chief took the jug, shook it, put his finger into it, and tasted it.

"Rain! Rain!" he shouted. "Truly it is rain! But how did you get it?"

"Jehovah my God gave it out of his own earth in answer to our labor and prayer," said Paton. "Go and see it springing up."

But the natives were frightened to go too near. Grasping one another by the hand they formed a line and peered in, until all had seen the water.

"Wonderful, wonderful!" they kept exclaiming. "Wonderful is the work of your Jehovah God. The world is turned upside down since Jehovah came to Aniwa! Missi, what can we do to help you now?"

Mr. Paton directed them to bring coral blocks with which to line the well, and at last a well was built, thirty-four feet deep and eight feet wide at the top. This well became an object of great pride to the people of Aniwa. They could not be sufficiently thankful for it.

The next Sunday the old chief Namakei preached a sermon about the well. His eyes flashed as he spoke:

"Friends of Namakei, men and women and children of Aniwa, listen to my words! Who ever expected to see rain coming up through the earth? It has always come from the clouds. Wonderful is the work of this Jehovah God. No god of Aniwa ever answered prayer as the Missi's God has done. Something here in my heart tells me that the Jehovah God does exist, the Invisible One, whom we never heard of nor saw until the Missi brought him to our knowledge. The coral has been removed, the land has been cleared away, and lo! the water rises. Invisible until this day, yet all the same it was there. So I, your chief, do now firmly believe that when I die, when the bits of coral and the heaps of dust are removed which now blind my old eyes, I shall then see the invisible Jehovah God with my soul, not less surely than I have seen the rain from the earth below. From this day, my

people, I must worship the God who has opened for us the well, and who fills us with rain from below. Henceforth I am a follower of Jehovah God. Let every man that thinks with me go now and fetch the idols of Aniwa, the gods which our fathers feared, and cast them down at Missi's feet. The Jehovah God has sent us rain from the earth, why should he not also send his Son from heaven? Namakei stands up for Jehovah."

For days after that sermon the people brought to the mission house their idols of wood and stone, which were burned, or cast into the sea. Aniwa had become Christian. Mr. Paton had won the hearts of the people. Through his example they were no longer cannibals, but followers of Christ.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

When John G. Paton was only a young man in Scotland he heard the command of Jesus ringing in his ears: "Go ye into all the world, and preach the gospel to the whole creation." He says that they were his "marching orders." But Christ's command was not meant for John G. Paton alone. What about you?

When the people of Aniwa became followers of Christ, they brought all their idols to the missionary to be burned. There are other idols than those of wood and stone. If there is anything that we love more than we love God it is an idol. We must give up these things when we become true followers of Christ.

John G. Paton knew that he was doing what God wanted him to do. He trusted him in times of the greatest peril and danger. He felt even when he was alone among the heathen, as Elisha did when the Syrians were near by, that because God was with him, "they that are with us are more than they that are with them." Is that the way in which you feel? Or aren't you certain that you are doing God's will?

THE LESSON TRUTH IN YOUR LIFE

Jesus told the woman of Samaria that the water which he would give her should become a well of water springing up unto eternal life. The well which John G. Paton dug in Aniwa was truly a well of living water for the heathen. We

know about Christ, the living Water. Let us not refuse the gift of eternal life which he offers us. Let us accept it as gladly as the heathen of Aniwa accepted the living water from the well.

MAP WORK

Mark Aniwa on your map.

WHAT HAS HAPPENED IN THE NEW HEBRIDES

Dr. Paton's work for the New Hebrides continued many years. He died when he was eighty-one years old, after a life of usefulness. Seven years before he died, he told of some of the things that had been done in these cannibal islands, where he had taught so many years.

"Our older stations show a marvelous record. On Tongoa, Mr. Michelsen admitted to the Lord's table converts from heathenism, to the number of two hundred in the year 1895 alone; and he has two hundred more in his preparatory class. There are thirty native evangelists under him, and eighteen hundred and fifty pupils at their mission schools. On Nguna and its islets, Mr. and Mrs. Milne have a church with seven hundred and fifty communicants, one thousand seven hundred ordinary worshipers, thirty native teachers, an annual contribution of about eight hundred dollars for support of native evangelists, and arrowroot valued at six hundred dollars per annum for support of missionaries. That church has sent out thirty-eight married couples as native evangelists to other islands, who have pioneered for Christian missions, and prepared the way for the gospel—a church called out of heathendom joyfully sending forth missionaries to the heathen. And so on, all round the group—Epi, Erromanga, Aneityum. Christ is winning souls out of the heathen world. Several of these islands are entirely Christian, at least by profession and by outward custom and practice. But others are as yet crying through their cannibalism for the coming Christ. Four or five great centers of heathenism remain untouched. May God spare me to see the missionaries planted, who are to break through into these fortresses of Satan, and I shall gladly lie down and rest!"

EXPRESSIONAL SESSION

LIVING WATER

Revelation 21 :6 ; 22 :1, 17

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

Many times in the Bible we find that living water was a sign from God to his people. When the children of Israel longed for water in the desert, God told Moses to strike the rock and water for the people to drink would come forth. And so God showed that he was among them.

When the land was suffering from drought at the time of Ahab, because of the wickedness of the people, Elijah the prophet prayed, and God sent rain to water the earth. "Living water" was fresh water, and so the woman at the well knew what Jesus meant when he said that God would give "living water." We, too, know what living water is. We know how necessary it is for the life of all people and all animals and all plants. So Jesus is the living Water which gives us eternal life. Let us thank God that he has given us Jesus, the living Water of eternal life.

THE CLASS PRAYER

Our Father in heaven, we thank thee for the water of life which thou hast given us. Let us take of it freely and thankfully, praising God for his goodness to us and to all people. Let us try to help in every way those who are taking the living water to the people of heathen lands, who need it so much. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Exodus 17:5-7; I Kings 17:1; 18:41-45; Isaiah 12:3; Proverbs 10:11; Psalms 86:9, 10; 72:18, 19; 135:15-18.

HYMNS THAT MAY BE USED IN CONNECTION
WITH THE MEETING

"I Heard the Voice of Jesus Say."

"Give, Said the Little Stream."

Missionary hymns.

QUESTIONS FOR USE IN THE MEETING

1. What were John G. Paton's "marching orders"? Do they apply to you?
2. In what way did the well of living water in Aniwa help the people to become Christians?
3. In what way can we follow the example of the Christian savages of Aniwa?
4. Find some likeness between Paton and the following missionaries, or between his work and theirs.
 - (a) Paton and Carey.
 - (b) Paton and Morrison.
 - (c) Paton and Judson.
 - (d) Paton and Evans.
 - (e) Paton and Livingstone.

TOPICS FOR DISCUSSION OR REPORTS

1. Paton's Marching Orders.
2. The Talking Bark.
3. A Coral Island and Its People.
4. John G. Paton.
5. Living Water.
6. Geography of the New Hebrides.
7. How Juniors May Help to Give the Living Water to Others in Our Everyday Life.
8. How Juniors May Help to Give the Living Water to Those Far Away.

PARAGRAPHS FOR USE IN THE MEETING

The missionary must show the heathen that God can supply every need.

The changes in the New Hebrides are wonderful. John G. Paton tells us: "We give each missionary a station. We surround him with native teachers who pioneer amongst the villages within reach. His life work is to win that island, or that people, for God and civilization. He masters their language and reduces it to writing. He translates and prints portions of the Bible. He opens schools and begins teaching the whole population. He trains his converts to become church members. He holds the fort and toils and prays until the gospel of Jesus has been preached to every creature whom he can reach."

LIVING AS JESUS LIVED

CHAPTER XL
WEEK DAY SESSION
COURAGE TO DO THE RIGHT

Daniel, chapter 1

THE MEMORY VERSE

“Watch ye, stand fast in the faith, quit you like men, be strong.”—I Corinthians 16:13.

THE LESSON STORY

What would you do if you were in a foreign land, far from your home, your parents, your friends? Would you be so frightened that you would do just exactly what you were told to do, even if it was something forbidden at home, or would you try to keep the rules that your mother and father had made for you?

That was the problem which came to a Jewish boy, carried away captive to Babylon twenty-five hundred years ago. Nebuchadnezzar, the great king of Babylon, had attacked Jerusalem, the capital city of the Jews. He had been victorious in the siege, and he carried home with him as captives many people of high rank—princes and nobles and those of wealth.

Among these captives there were many boys. It was the custom in those days for victorious rulers to train such boys to be their attendants. And these chosen captives were well treated. They had comfortable places in which to live, schooling, and good food. Babylon was a great and wonderful city, full of great treasures, it had great palaces and great temples. The people worshiped many gods, but particularly the god Marduk. They were well educated. They lived luxuriously.

There were four boys among those taken from Jerusalem to Babylon who were particularly noticeable. They must

have been strong, fine-looking boys, for they were among those whom the king selected to be trained as his particular attendants. Their names were Daniel, Hananiah, Mishael, and Azariah. One day the captives from Palestine were summoned before Ashpenaz, the prince whom the king had put in charge of them. First he told them that their names were to be changed. From this time on they were to be called by Babylonian names. Daniel was renamed Belteshazzar; Hananiah became Shadrach; Mishael was Meshach; and Azariah became Abed-nego. Then they were given food to eat from the royal table—wonderful dishes of meat, prepared in strange ways; wine, cakes and pastries of various sorts, such as they had never seen in Jerusalem. Some of the boys from Palestine ate the food greedily. It looked so good to them, and it tasted good, too.

But Daniel knew that to eat such food and to drink wine was against the rules which God had given to the Jewish people, his followers. He knew that before this food had been served to them it had been offered to idols. He knew that there was much food that God had forbidden the Jews to eat. He and his three friends decided that they would not eat it.

You can imagine how much courage it must have taken to make this decision, and how frightened Daniel must have been as he asked the steward to allow them to eat more simple food than the people of Babylon ate. But he was brave. He went to the prince and put the question squarely before him. He was so polite and so well behaved as he made his request that the prince answered him in the same way.

“I fear my lord the king,” he said, “who has appointed what you are to eat and drink. If you eat other things, and then do not look so well as do the other boys of your own age, I shall be punished—perhaps even die because I have disobeyed the king.”

When Daniel found that Ashpenaz would not grant his request he went to another man, the steward who was in charge of their food. He did not ask quite so much this time. He asked that he and his friends be allowed to eat and drink for ten days what they wanted to eat and drink—fresh vegetables and clear water.

"Then," he said, "you can tell how we look, and if we are paler and thinner than those who eat the king's rich food and drink his wine, we will eat and drink those things, too."

Daniel made his request so politely that the steward granted it. For ten days the four boys denied themselves. They ate good food, and drank water. And at the end of the time they looked far better and were in far better health than were those who had indulged themselves. So after that the steward allowed them to do as they wanted and to eat those things which they had learned at home in Jerusalem that it was right for them to eat.

And because these four young men obeyed God's rules and tried to do as he had commanded them to do, he "gave them knowledge and skill in all learning and wisdom." To Daniel God gave, besides, understanding in visions and dreams. At the end of the time of preparation when they were taken before King Nebuchadnezzar, they were found in every matter of wisdom and understanding, ten times better than all the wise men in the king's realm.

God had rewarded them for their self-control, as he always rewards those who are self-controlled. Clear eyes, clear brain, good health—these are the rewards which he gives to those who are temperate and moderate, who obey his laws, and try to do what they know it is right for them to do.

MAP WORK

Draw on the board a map of Assyria, Babylonia, and Palestine and trace the direct way from Jerusalem to Babylon.

NOTEBOOK WORK

Write in your notebook the story of Daniel the boy, and how he kept God's rules when in a heathen country.

EXPRESSIONAL ACTIVITY

Do you always try to be obedient to your parents, and to keep the rules which they have given you? Try particularly this week to follow their rules, as Daniel followed the rules given him at home in Jerusalem even when he was in far-away Babylon.

MEMORY WORK

DARE TO BE BRAVE

"Dare to be brave, dare to be true,
Strive for the right, for the Lord is with you;
Fight with men bravely, fight and be strong,
Christ is your Captain, fear only what's wrong."

SUNDAY SESSION

EXERCISING SELF-CONTROL

I Corinthians 9:24-27; Hebrews 12:1, 2.

THE MEMORY VERSE

"And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible."—I Corinthians 9:25.

THE LESSON STORY

Daniel and his friends, Shadrach, Meshach, and Abednego, showed when they were in Babylon that they had learned the lesson of temperance. Their courage in doing what they knew was right proved that they knew the meaning of the word "self-control."

Do you know, that little person "Self" is the greatest tyrant, the worst master that we know, if we let him always have his own way? But, on the other hand, he can be a very good master, too, if we control him, and train him aright.

Over six hundred years after the days of Daniel, there was a man who wrote about self-control—a man about whose life we have already studied in our lessons of this year, one of the greatest followers of Christ who ever lived, one of the greatest preachers and teachers the world has ever known—the Apostle Paul. And Paul preached and practiced the same doctrine that Daniel had practiced hundreds of years before.

Paul wrote about this doctrine in one of his famous letters to the people of Corinth. Do you remember where Corinth

is? It is far away from Babylon, far from Jerusalem, in the country of Greece, in the southern part of Europe. Greece, you remember, is the country where so much of the art and literature of the world began. Read over again Chapter XXVII, which tells about Paul's first experiences in Greece. Corinth was in the southern part of Greece on the Isthmus of Corinth. Find it on the map in your day-school geography. It is still one of the famous cities of the world.

You remember, do you not, that the people of Greece were very fond of games—by which they meant foot-racing, and chariot-racing, and wrestling, and gladiatorial fights. To them they were something like our big college football games are to us. Great crowds gathered in the huge stadiums, or arenas, thousands of people acclaiming the winners in the various sports. And these winners received as their reward only a wreath of laurel or of pine, which would fade in a short time. For weeks and months beforehand the young men of Greece would prepare for these games. No trouble was too great for them to take in getting ready; no exercise was too severe.

At Corinth there were given each year the "Isthmian Games," called by this name because Corinth was situated on an isthmus. And Paul, in writing to the people of Corinth about self-control, gave them a comparison that they would understand because they knew so well how the young men prepared for the games. "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected." All the men who took part in the games had prepared themselves for the contest, he said: They kept their bodies in good training; they took exercise regularly; they did all in their power to win. And after all, what was the prize? Only a wreath, or crown, of leaves which would fade in a few days.

Then he added this lesson: Men do all these things for the sake of a "corruptible crown," a fading wreath of laurel

or of pine. But we, who follow Christ, are trying to win a greater crown in heaven, a crown which will never fade. Then we should exercise self-control much greater than that of those men who took part in the Greek games, for the crown which we hope to win is much greater than theirs—the crown of eternal life. We must remember, too, that in the struggle for the crown of eternal life, each one of us can win. There is not only one reward as in the Grecian games. There are rewards for each and all when we come to the heavenly home.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

You Juniors know how the boys on the football team train for the games—how they give up certain things to eat which would be bad for them; how they go to bed early; how they never, never, smoke cigarettes. They do it to help them win, because they are loyal to their school. Can you “exercise self-control” all the time, for the sake of your loyalty to the wishes of Christ and for his glory? Try it.

When you tease mother to let you stay up longer than usual at night, when you know that you have to get up to go to school in the morning, are you exercising self-control?

A boy or a girl, or even a man or a woman, who is self-controlled is rare. And the way to be a grown-up who is self-controlled is to be a self-controlled boy or girl. Begin now, and you won't have so much trouble when you are grown up.

Temper is another hard master. The boy or the girl who is self-controlled never lets his temper get away from him.

THE LESSON TRUTH IN YOUR LIFE

The lesson of self-control is a lesson that every true follower of Christ must learn. If we learn it when we are Juniors, we will find that when we are men and women, it will be easier for us to live as God wants us to live, and easier for us to do his will.

DICK'S HERO

It must not be supposed that he was simply and exclusively Dick's hero. The whole nation delighted to do him

honor, and in the little 'white schoolhouse at the Corners he was spoken of almost as one would speak of Franklin and Webster. Indeed, on one occasion, when Miss Richards asked the primary class who was the Father of their country, they had chanted in solemn chorus the name of Dick's hero.

But Dick felt that in a special sense his hero belonged to him. In the first place the boy bore the great man's name, and cherished his cumbrous initials with pride and satisfaction. Furthermore his father and the famous statesman had been friends and classmates at a certain old academy not far from Dick's home. They had exchanged patriotic essays and original problems in geometry and even some poetical translations of Homer, which Dick read with awe in his father's scrapbook. He secretly looked forward to the day when there should come a knock at the door and a voice should say: "Does Dr. Mason live here? I used to go to school with him, and I know he will remember me." But so far Dick had had to content himself with reading the boyish letters and scraps of writing kept in the upper drawer of the old bookcase. It was of a certain black tin box in this drawer that Dick was thinking now, as he sat in the open doorway. He had to write a composition about "A Hero of Bunker Hill," and he knew that in that tin box there was an old composition of his father's that might help him. He asked his Aunt Abby about it.

"Father wrote an essay, once, on 'The Seventeenth of June,'" he said, "and I suppose he'd let me look at it. Perhaps he told about some of the officers. It's in that tin box in the bookcase."

"Of course your father would let you read it," Aunt Abby agreed. "I'm glad you know where it is."

Aunt Abby settled herself with her mending basket beside her, and Dick opened the box with careful fingers. It was filled with neatly folded papers, each indorsed in a clear round hand. The titles were well known to him, for several of these boyish essays he had read again and again. "My First Trout," "How I Built a Canoe," "The Old Swimming Pool"—these brought his father's boyhood very near to him. At last he found the paper he was looking for, "The Seventeenth of June," but as he opened its blank yel-

low folds a second paper fell out, and Dick caught his breath, for there in his hero's familiar hand were the words "A Hero of Bunker Hill."

To do Dick justice, this was a genuine surprise to him, for he had never cared to open that particular paper before. He had expected to find in his father's essay a few facts which might help him to give to his own effort some historical accuracy; and here was the very subject written upon from a boy's point of view, it is true, but in what Dick felt sure was a masterly way. The clock ticked heavily as Dick struggled with his temptation. How easy it should be with a little turning and twisting to write something that would make Miss Richards proud of him. He could see the pink glow in her cheeks and the light in her eyes which always came when she was pleased. No one would ever know. Aunt Abby didn't care for such things, and his father didn't even remember that the paper was there or it would have been filed with the rest of the hero's writings. If his father had been at home, he would have told him all that he could remember—Dick felt sure of that. It would do no harm to read the essay. Perhaps he wouldn't use a word of it; he only longed to see what the other boy had made of such a subject. Dick stared at the box with unseeing eyes while he argued with himself.

"How easy it would be to begin mine if I only knew what he did!" thought Dick. "I don't believe anybody would ever know if I should copy it all."

Then Dick's true self spoke and spoke aloud, but in a faint voice that did not sound at all like his own.

"Aunt Abby," said he, "you'd better take away this box and hold on to it until I get my composition done. I'm afraid I shall copy something, and I don't want to."

You see, Dick was learning the lesson of self-control. He did not yield to temptation. He worked hard and wrote his composition for himself.

How glad he was the next day that he had done so when there was a visitor at school to listen to their compositions. And when the gentleman spoke to them at the end of the period they found that it was the hero for whom Dick had been named! Dick felt that the day could not possibly con-

tain any more joy than when the speech was finished in this way:

"I am going to take Dick with me to show me the way to his father's house, for I've come too far to run any risks of getting lost myself, or of losing Dr. Mason. But I have something to say to you before I go. When I was a boy about Dick's age I wrote a composition on the same subject that was given to him. If I live to be a hundred, I shall never forget how hard I worked over it. I believe I could repeat some of it now if I should try; but I shan't try, for it wasn't nearly so good as Dick's."

Dick felt a little uncomfortable at so much praise and resolved to tell the whole story on the way home. It would be easier than to hear himself complimented. The thought had suddenly flashed across his mind how narrow had been his escape from the bitterest disgrace, and his thankfulness was tempered by an earnest humility that became him well. Bravely he made his confession as the great touring car swung smoothly along the dusty highway, and the long minute of silence that followed tried his very soul. Was it possible that he, William Mason's son, had come so near being a cheat? And was the great day to be spoiled, after all?

Then Dick's hero spoke in his big, comfortable voice.

"Well, my boy," he said, "we all have our battles to fight, but every time we win we're just so much stronger for the next time, and I think you certainly came out ahead. I'm glad you told me, for now we can all celebrate the victory together. And what a perfectly magnificent time we are going to have!"

—Adapted from MARTHA A. L. LANE.

EXPRESSIONAL SESSION

HOW JUNIORS MAY EXERCISE SELF-CONTROL

Galatians 5:22-26

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

The Bible tells us many things about temperance and moderation and self-control. It tells us that we should exercise self-control in all things; that whatsoever we do, we

should do it to the glory of God. Daniel, even when he was a boy, had learned the lesson of self-control. He knew that it was better for him to do what was right than to enjoy the pleasures of eating and drinking the food of the Babylonians. Moses, when he was only a young man, knew that it was better to be among the people of God, the children of Israel who were downtrodden and oppressed, than to be a great prince of the Egyptians. He had a hot temper which he had to learn to control before he could become a leader. And except for Daniel and his friends, we do not know even the names of the princes of Israel who were captives in Babylon. We know nothing about the friends that Moses might have had in the court of Pharaoh. God helped them to become great men, men who had learned to control themselves, for no man can become a true leader who does not know how to give up often the way which seems pleasantest and to take the harder way, which is right. One of the first steps, then, in becoming the kind of men and women that God wants us to be is to learn self-control.

THE CLASS PRAYER

Our Father in heaven, help us, even while we are only Juniors, to learn some of the lessons of self-control. Help us to choose the right path. Help us to be moderate and temperate in everything. Help us to keep from too much play, from indulgence in food, from any display of bad temper or of sulkiness, which things show that we have not learned the lesson of self-control. Help us to learn this lesson while we are young. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Philippians 4:5; Acts 24:25; Galatians 5:23; II Peter 1:5-9.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

"Yield Not to Temptation."

"O Master, Let Me Walk with Thee."

"Dare to Be a Daniel."

QUESTIONS FOR USE IN THE MEETING

1. How can a Junior gain self-control?
2. How did Daniel show that he had been an obedient boy at home?
3. What can you tell about the Isthmian games at Corinth?
4. Where can a Junior get courage to do the right?
5. How can a Junior show courage for the right and self-control?

TOPICS FOR DISCUSSION OR REPORTS

1. Suppose That You Were a Prisoner in a Foreign Land. Would You Show Courage for the Right?
2. Keeping Home Rules Away from Home.
3. How the Greeks and Romans Prepared for Their Great Games.
4. Training for School Days Nowadays.
5. How a Junior Can Train for Life.
6. There Is an Old Saying, "Doing in Rome as the Romans Do." What Does This Mean?
7. Showing Courage for the Right and Self-Control.

TO READ DURING THE MEETING

Habits are very strong masters. If I make it my habit to do the right, as Daniel did, I will find that it grows easier and easier each day.

It is as easy to form good habits as it is to form bad habits. I will try to form good habits of self-control when I am a Junior. Then when I am grown up, I will find that self-control is a habit.

Sometimes it is very hard to do right. But I will try always to do it, even when it is hard. Then by being brave in the little things which seem hard now, I will find that I am more courageous for the right when I grow up.

Just as I exercise my body muscles in the gymnasium at school, I will exercise my courage and my self-control, so that they will grow stronger.

CHAPTER XLI
WEEK DAY SESSION
BANDED TOGETHER FOR THE RIGHT

Jeremiah, chapter 35

THE MEMORY VERSE

“And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.”
—Ecclesiastes 4:12.

THE LESSON STORY

Boy scouts of the present day, and girl scouts, too, know what it means to be “banded together for the right,” for boy scouts have all taken the scout oath, promising three things:

“On my honor I promise that I will do my best—

1. To do my duty to God and my country.
2. To help other people at all times.
3. To obey the scout law.”

And if the boys really obey the scout law, it will help them to be truthful and honest and polite; obedient to those who have authority over them; kind to animals. Probably every boy scout in America knows how much easier it is to do all these things, when others are trying to do them, too. When a group of scouts get into a crowded trolley car, they don't scramble for seats. They call out cheerfully, “A scout never sits in a crowded car,” and cling to the strap. In trying to do right, it certainly is much easier to do things together, than when you are all alone, is it not?

Long, long years before Paul, and even before Daniel, in the days when the people of Palestine were ruled by their own king, there was a man named Jonadab, the son of Rechab. He saw that the people were not obeying God's laws, that they were indulging in too much luxury and in too much strong drink.

So he called together the members of his family, and he made them promise that as long as they lived, as long as their children and their grandchildren and great-grandchildren lived, they would never drink wine; they would never live in large cities where there were so many temptations to evil; they would always live in tents, watching their sheep and cattle. These men called themselves the Rechabites because they belonged to the family of Rechab.

Years and years, even centuries passed by, and the descendants of Jonadab the son of Rechab remembered the promise made to their ancestor. At last the day came when the people of Israel had become so wicked that God had to punish them. He was punishing them by letting the king of Babylon besiege their beautiful city, Jerusalem, and take them captive. The Rechabites had come into the city at the time of the siege.

There was a man in Jerusalem who knew that God was angry with the people of Israel because of their disobedience. This man was Jeremiah the prophet. He sent for the Rechabites to come to the Temple. In the presence of those in authority he offered them wine to drink.

"We will drink no wine," the chief of the Rechabites said. "We promised our ancestor Jonadab that we would not drink wine nor live in cities. We intend to keep our promise."

What a great lesson that was for the people of Israel who had broken God's laws! They had promised to serve him, but they had broken their promise. The Rechabites were obedient to their earthly ancestor, but God's chosen people were disobedient to their heavenly Father.

Jeremiah's lesson to the people of Israel, the lesson which the Rechabites had learned, of obedience to law, is a lesson which we in America should learn, too.

A few years ago, in 1919, the people of the United States added a new amendment to the Constitution, an amendment which we call "the Prohibition Amendment," or "the Eighteenth Amendment." All saloons and places where liquor and strong drink were sold were supposed to be closed. All places where liquor was made were supposed to be shut down. But they were not. There were many people in the United States who did not obey the law and

who broke it constantly. The people who had been banded together to fight for prohibition had thought that the struggle was over. But they found that this was not so. They found that they had to fight to enforce the law, that is, to make people obey it.

Does it not seem a terrible thing that many of the people of the United States should break one of its laws, and should even laugh at breaking it? The Rechabites kept the law which was made by their ancestor. The Jews did not keep the law given them by God. Many of the people of the United States are not keeping the law of the United States.

But if all the Junior boys and girls in the United States should feel that they must keep the law and teach their younger brothers and sisters to keep the law, in time we would have real prohibition in our land; we would be doing as did the Rechabites, the descendants of Jonadab—keeping the law which was made by those older and wiser than we are, about the drinking of strong liquor. If we band ourselves together to keep the law and to do right, we can do what none of us can do singly. Remember that our American motto is “United we stand,” and let us all stand together for the right, and for keeping the laws of our government.

HANDWORK

Write on the blackboard the words of the Rechabites to Jeremiah, “We will drink no wine.”

NOTEBOOK WORK

Copy in your notebook the following part of the Eighteenth Amendment of the Constitution of the United States: “The manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.”

EXPRESSIONAL ACTIVITY

Resolve this week to keep the rules of your school and of your parents. Be obedient to these laws and you will be obedient to good citizenship laws as you grow older.

MEMORY WORK

To the National Flag: "I pledge allegiance to my flag and to the Republic for which it stands: one nation, indivisible, with liberty and justice to all."

SUNDAY SESSION

UNSELFISH SERVICE

Nehemiah 5:14-19

THE MEMORY VERSE

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

THE LESSON STORY

During the days of the Great War, there were many patriotic men of great brain and heart who wanted to serve the Government. There were many men who could have made a great deal of money for themselves, who offered to serve our country for a dollar a year, which was really giving their great skill and all their great power to the nation, because they were true patriots.

Over two thousand years ago, at about the time when Daniel lived, there was a "dollar-a-year" man among the Jewish exiles in Persia. His name was Nehemiah, and like Daniel, he held an important position in the Persian government, for he was cupbearer in the court of King Artaxerxes. The position of cupbearer gave him great authority and influence with the king. He probably lived very luxuriously, eating the same food that the king ate, and having all things rich and fine.

And yet Nehemiah gave up all these things. When he heard that his beloved city of Jerusalem was in trouble, he gave up his good position in Persia; he asked the king for aid and went back to Palestine to try to help the people and the land which he loved so much. He was a true patriot, and wanted to aid his country in every way.

He struggled hard to "make things go" in Palestine. He

encouraged the people to build up the wall which had been broken down at the time of Nebuchadnezzar's siege one hundred and forty-four years before. He and his servants toiled at the work, inspecting it each day, arranging how the people should be placed, teaching them God's will for them. And yet all this time he used for the people the money which he received from the king for himself. He supplied food from his own table and from his own money for those who were working on the city walls. He "demanded not the bread of the governor, because the bondage was heavy upon this people." He was a "dollar-a-year" man.

Nehemiah's example of unselfish service, the example of many men in our own times, can stand before us all as what we should like to do. But Jesus' example is, of course, the supreme example of unselfish service. He came into the world from the heavenly home, to save the people of the world from sin. He came not to be ministered unto, but to minister. He suffered even death on the cross for the sake of others. And as we think of Jesus and his love for all the people of the world, we should try to follow his example and to give our services to others, not for what they can do for us, but because we want to follow Jesus' example and to be like him.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Here is how pupils in one school performed unselfish service for others.

"In our school we formed a club in order to put into practice some rules of helpfulness that we have studied about, but might not think to do. We decided upon several chores like this: 'I was helpful to some little child'; 'I said "good morning," "thank you" each day this week'; 'I tried to be neat and cheerful.' Next a name was selected. 'The Light Crusade' was chosen, with the motto of the Junior Red Cross, 'I serve.' Every citizen should carry this in his mind and heart.

"Each club member made a book and decided upon special topics for study. Some were: Living Temple, The Home as a Center, My Community, What I Owe to My Country,

My State, Lives of Great Men. Clippings were pasted in books, and others mounted on papers for discussion.

"I like especially the lesson about the home. We made a list of home scenes, buildings, furnishing a home, harmonizing in the home. We decided that a good home is the home which has a good home spirit, although the cooking, furniture, and good taste help, too.

"The candle which is the insignia is lit on special occasions. Some deeds of service that the club rendered are: taking flowers and fruit to the sick; making a first-aid cabinet, a swing and a see-saw for little children; serving cocoa, and other deeds."

THE LESSON TRUTH IN YOUR LIFE

Unselfish service brings a great satisfaction and a feeling of happiness that comes in no other way.

READY TO SERVE IN MODERN TIMES

Did you ever hear the name of Florence Nightingale, the woman who gave her life to service for others, in the days of the war between England and Russia, which was fought in 1854—the Crimean War?

Florence Nightingale was born in Derbyshire, England, in 1820. Her parents were well-to-do, and she was given every luxury. But she was like Nehemiah; she longed to serve, and to do something for others. Even as a child she wanted to help people who were in need. Her father had many shepherds on his estate. Some of them were very poor, and Florence often visited them, taking them food and medicine, when they were sick. As she became older she taught a Sunday-school class of girls. She visited the London hospitals, and saw how unskillfully the sick people were treated there. The more she learned about nursing, the more she felt that she wanted to help sick people by giving them good care. She worked hard to find out the best ways of doing this, visiting hospitals in England, and all through Europe.

And so, when war broke out between England and Russia, she was ready. There was no Red Cross in those days to care for the wounded soldiers, such as there was during the

Great War. Sixty per cent of the soldiers were dying. Something had to be done at once, and Miss Nightingale was asked to get together a band of nurses. In six days she was ready with thirty-eight nurses. They set off to the front. There she found that things were in a terrible condition. There were two miles of sick and wounded men lying in barracks. There was poor food, and not enough of it. Men were dying by the hundreds.

“The first day on duty Miss Nightingale worked twenty hours, and the next day the same. The hospital was cleaned up, windows were opened for ventilation, and additional windows were cut into the walls, a laundry was set up, and a diet kitchen established. ‘In about two weeks that dreadful den of dirt, pestilence, and death’ had vanished and in its place stood a building, light and well aired throughout, where patients lay on spotless cots, ate appetizing food from clean dishes, had their baths and their medicine at regular intervals, and never for an hour lacked any attention that would help their recovery.

“It was a common sight to see Miss Nightingale by a soldier’s bedside at two o’clock in the morning. When the nurses were off duty she would go through the wards, lamp in hand, to see to the comfort of the men. As she passed by they would kiss her shadow as it crossed their pillows.

“Within a few weeks the deaths were reduced from sixty per cent to one per cent. Reports of her work went back to England and she became the nation’s heroine, loved and revered by all the soldiers. When the war was over and she planned to return to England a great welcome was prepared for her, but she slipped home unannounced. A great fund of fifty thousand pounds, or two hundred and fifty thousand dollars, was raised as a testimonial to her. This she agreed to accept with the understanding that it would be used to found a hospital. Accordingly, St. Thomas’ Hospital in London was built. This became a school for the training of nurses.

“Now Miss Nightingale began to see her dreams come true. The hospitals of England were reformed, nurses’ training schools were established, nursing became an honorable profession for women. The National Nursing Association was formed to provide skillful nurses for the sick poor

in their homes, books of great value to her profession, especially her 'Notes on Nursing,' were printed and circulated.

"The modern hospital and the trained nurse of to-day are monuments to the noble service of Florence Nightingale."

EXPRESSSIONAL SESSION

WAYS IN WHICH JUNIORS MAY SERVE

Matthew 25 :31-46

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We Juniors want our lives to amount to something. We are planning, all of us, to count for something in the world. We want to help on the world's work and to do those things which will count most for good. Now is the time for us to prepare to do these things. We are going to think to-day of ways in which we can help; in which we can best follow the example of the Master whom we serve, Jesus Christ, our Lord. Let us ask him to help us in what we mean to make of our lives.

THE CLASS PRAYER

Our Father in heaven, help us we pray thee, to serve thee in serving others, and to do good work in the world and for the world. Some of us may help as missionaries, some as ministers; but if we are called to other lines of work, help us to serve thee there, too, and to follow the example of Jesus, who came not to be served, but to serve others. For his sake, we ask. Amen.

VERSES FOR USE IN THE MEETING

II Timothy 2:15; 3:14, 15; Psalm 100:2; John 12:26; Galatians 5:13; Romans 12:1; Revelation 22:3.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

"Serve the Lord with Gladness."

"Can a Little Child Like Me?"

"Father, Lead Me Day by Day."

"True-Hearted, Whole-Hearted."

"The Wise May Bring Their Learning."

"O Jesus, I Have Promised."

QUESTIONS FOR USE IN THE MEETING

1. How can a Junior serve Christ and the world?
2. How did Nehemiah serve his nation?
3. How can a Junior serve his nation?
4. Is it easier to do right when there are others banded together with you, or when you are the only one fighting on a side? Why?
5. Is it a Junior's duty to try to be neat? Why?
6. What is a Junior's duty in regard to throwing papers and rubbish in the street?

TOPICS FOR DISCUSSION OR REPORTS

1. Serving the Nation by Obeying Its Laws.
2. Serving God by Obeying His Laws.
3. Serving God by Helping Others.
4. The Junior Red Cross.
5. How Juniors Can Serve Their Schools.
6. How Juniors Can Serve Their Cities.
7. How Juniors Can Serve Their Parents.

AN ANAGRAM FOR YOU TO SOLVE. THE NAME OF ONE WHO SERVED

"Flit on, cheering angel."

ONE JUNIOR COMPOSITION ABOUT HOW A JUNIOR MAY SERVE

"The problems that boys and girls solve in school life will help them to solve the problems of later life; problems such as those relating to immigration laws, the Negro question, and the modern family.

"The true American boy or girl takes part in the common interests in school life, and so is prepared for the larger community life, later. When he keeps himself physically fit,

he is saving money, time, and lives for his country. In later life he will encourage public hygiene. . . . When he cultivates a taste for athletics or for other games, or for music, or for good moving pictures, he will later enjoy recreation after working hours and encourage good forms of recreation for the children.

“ When he keeps his books, papers, desk, floor, and school grounds neat, he is interested in beautiful surroundings. Later he will be able to help to beautify his home.

“ When he plays fair in all games and when he possesses self-control and reliability, he becomes more useful to his country, and makes it so that people find it easier to trust each other. He is preparing for business life in the later years and for taking his part in the government.

“ When he shows obedience to the will of the leader, which is teamwork, he is working for the good of all his classmates, in school spirit.”

Another essay :

“ The true American citizen is the citizen who always conducts himself with regard for the welfare of his community and coöperates with his fellow citizens to that end. The welfare of both the citizens and the community depends upon health, education, recreation, transportation, churches, and service ; therefore the true American citizen will be interested in all these factors.

“ The man who has good health but takes no care of himself is not a true citizen. The health of a community depends largely upon the pure-food and other health laws and how they are enforced. Therefore a true American citizen always obeys these laws, and helps to enforce them.

“ A true American citizen always regards education as one of the most important factors in the making of a true citizen. A man or a woman who can hardly read or write intelligently is not a good or desirable citizen. He also knows that healthful recreation is needed as much in making a true citizen as is education ; therefore when the community needs money for playgrounds, swimming pools, or Boy Scouts, the true citizen always pays his share.

“ A successful town must have good facilities for transportation in the form of railroads, trolley lines, and paved streets, and for these a good citizen will do all he can.

"A true American citizen does not sell his vote, and always casts his ballot. A prominent man once said, 'One of the nation's greatest obstacles is the careless voter who does not think it worth his while to go to the polls.'

"A person is not a true American citizen if he does not obey the laws of his country. He should not only obey them but uphold them and respect them and remember that even if he does not like a law, the majority of the people in the community want it, or it would not have been passed. He realizes that the greatest influences in developing law-abiding citizens are the churches, and these cannot exist without workers and supporters.

"A man that is careful about fires is a true citizen. If he takes care of all his rubbish he is a good citizen, but if he fails he is a menace to his neighbors.

"Therefore we find that the true American citizen stands for his country in times of peace and war, and does what he can to benefit his town, his state, and his nation at all times."

ROOSEVELT'S IDEAL FOR AN AMERICAN

"To be a good American one must work hard; he must not be a coward or a weakling, a bully, a shirk, or a prig. He must work hard and play hard. He must be clean-minded and clean-lived and able to hold his own under all circumstances, and against all evil comers. It is only on these three conditions that he will grow to be the kind of man of whom America can really be proud. Hit the line hard, don't foul, and don't shirk; this makes all citizens stronger."

CHAPTER XLII
WEEK DAY SESSION
THE PROMISED LAND

Deuteronomy 8:7-20

THE MEMORY VERSE

“Righteousness exalteth a nation ;
But sin is a reproach to any people.”—Proverbs 14:34.

THE LESSON STORY

The words which we study in our lesson to-day were spoken by Moses to the people of Israel who had been wandering in the desert for forty years before they were allowed to enter the wonderful land which God had promised to them as their own—the land of Palestine. They had failed to trust him, and had been punished in this way. But at last, when the time decreed by God had come, they crossed the Jordan River into the Promised Land.

The land given to the children of Israel was a wonderful land. Look again over the material which was given in Chapter I, and read the description of Palestine as it was nineteen hundred years ago, which was written by a great modern Jewish scholar, Edersheim:

“Palestine combined every variety of climate, from the snows of Hermon and the cool of Lebanon to the genial warmth of the Lake of Galilee and the tropical heat of the Jordan Valley. Accordingly not only the fruit trees, the grain and garden produce known in our colder latitudes were found in the land, along with those of summer climes, but also the rare spices and perfumes of the hottest zones. Similarly, it is said, every kind of fish teemed in its waters, while birds of most gorgeous plumage filled the air with their song. Within such small compass the country must have been unequalled for charm and variety. On the eastern side of

Jordan stretched wide plains, upland valleys, parklike forests, and almost boundless corn and pasture lands; on the western side were terraced hills, covered with olives and vines, delicious glens, in which sweet springs murmured, and fairy-like beauty and busy life, as around the Lake of Galilee. In the distance stretched the wide sea, dotted with spreading sails; here was luxurious richness, as in the ancient possessions of Issachar, Manasseh, and Ephraim; and there, beyond these plains and valleys, the highland scenery of Judah, shelving down through the pasture tracts of the Negeb, or South country, into the great and terrible wilderness. And over all, so long as God's blessing lasted, were peace and plenty."

Truly Palestine was a wonderful country, but to us who live in the United States, God has given a land that is still more wonderful. Our land is much larger than Palestine, for that entire country, you remember, was just about as large as one little corner of the United States, about as large, for instance, as Vermont or New Hampshire. We, too, have a "land flowing with milk and honey," a land to which all the blessings of Palestine have been given, and many more.

But though Palestine was such a beautiful land, the people forgot God and his teachings, and, because they did not obey his commands, it was necessary for him to punish them, and to send them far from their homeland, and to scatter them among foreign peoples.

The lesson taught by the disobedience and the punishment of the Jews is a lesson that we, too, should learn. We love our country as the Jews loved theirs. We want it to be the greatest and most lasting country in the world. And we want to help to make our country what God wants it to be. We do not want it to go back. We want it always to go forward, and to become greater and greater.

There are many ways in which our country may grow, just as a person grows. It may become greater materially—that is, it may become greater in things. It may become greater intellectually—that is, it may become greater in things of the mind. And it may become greater spiritually—that is, in things of the spirit.

There is no doubt that our country grows greater each

year in things. Each year our land becomes richer and richer. We have richer harvests from our grainfields; we have greater railroads; we have taller skyscrapers. And there is no doubt that we are growing also in things of the mind, for our public schools, with their trained corps of teachers, show this. But as our country grows "in wisdom and in stature," is it growing also "in favor with God and men"? That is where you Christian Juniors can help, where you can show that you are the "hope of the world." You can stand for all the good things in our country which you know that Christ would approve. You can stand for seeing that the Prohibition Amendment and all other laws of our land are carried out. You can be firm for righteousness and justice and truth, and all those things which exalt a nation. You can be a patriotic American—a Christian citizen. If all the Juniors in America would do their part, in a hundred years our country would have progressed very far, and would become a truly Christian nation.

HANDWORK

Trace on paper a map of the United States as given in your day-school geography. Then trace from the same map the State of New Hampshire or of Vermont. The area of Vermont is 9565 square miles; of New Hampshire 9305 square miles; of Palestine, between 10,000 and 11,000 square miles. The area of the entire United States, not considering Alaska and our island possessions, is 3,000,000 square miles. This comparison will make it possible to see how much greater our country is in size than Palestine, and how many more people we can accommodate.

NOTEBOOK WORK

Divide a page of your notebook in halves. Put at the top of one side the words "The Promised Land." At the head of the other side, write "Our Own Land." After you have read Deuteronomy 8:7-20, write in the first column the blessings promised to Israel. Then, if we have had these blessings in our own land, write them in the second column, adding as many more as you can think of.

EXPRESSIONAL ACTIVITY

Keep your eyes open this week to see what you can of the blessings of our country. Try each day to do something which will show that you are a patriotic American citizen, who wants to make our nation truly great.

MEMORY WORK

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“Lord, let me not in service lag,
Let me be worthy of our flag;
Let me remember, when I’m tried,
The sons heroic who have died
In freedom’s name, and in my way
Teach me to be as brave as they.

“In all I am, in all I do
Unto our flag I would be true:
For God and country let me stand,
Unstained of soul and clean of hand.
Teach me to serve and guard and love
The starry flag which flies above.”

SUNDAY SESSION

SIGNS OF PROGRESS IN OUR COUNTRY

Isaiah 61 :4, 5, 10, 11 ; 62 :2, 3

THE MEMORY VERSE

“The path of the righteous is as the dawning light,
That shineth more and more unto the perfect day.”

—Proverbs 4 :18.

THE LESSON STORY

One of the greatest men that lived in America in the time of the Revolutionary War was Benjamin Franklin. And one of the greatest things that Franklin did was the discovery which he made about electricity. Yet—suppose it were possible for Benjamin Franklin to come to our country to-day. Would he know as much about electric light, or the telegraph, or the telephone, or the radiophone as you do?

Wouldn't he have to learn many things that it seems to you that you have always known? And just think how Fulton would feel about our great steamships, and Morse about our wireless telegraphs, and Marcus Whitman about our great railroads to the Oregon country. Truly, there has been much progress in our land since it first became independent, and there are many signs of progress to-day. Boys and girls are familiar with many things that would have seemed like marvels even to the great men of the past.

The Prohibition Amendment is a sign of progress. A hundred years ago, no one thought that a prohibition law for the whole United States would ever come to pass. And yet it has come, though it is not yet carried out as we should like it to be.

The Disarmament Conference. Another sign of progress in our land, and in all the lands which took part in it, has been the Disarmament Conference. Think how our ancestors would have felt about that—how would they have looked upon the question of destroying great warships, of making our army and navy smaller, of trusting the honor of other nations?

Religious Education. There is a great awakening in the world of religion. People everywhere are asking how to make our country more Christian, and more a nation of which God would approve. And the hope of the world, Juniors, is in you, boys and girls who are growing up. It is your duty to live honest, honorable lives and to see that not only you yourselves grow, but that the nation of which we are so proud, as it grows "in wisdom and stature," grows also "in favor with God and men."

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Read over again the verses given at the beginning of the chapter. Of course Isaiah was not referring to the United States, but to Israel. Does it not seem to you, however, that he might have been making a prophecy about America, in verses 4, 5, 10, 11? It is for us to make true the words of Isaiah 62:2, 3. We must live so that all nations shall see our righteousness, and that we shall be "a crown of beauty in the hand of Jehovah."

The eyes of all the world are on our country. Let us see to it that we set a good example to those who are following in our footsteps, and looking to us for teaching.

The boys and girls of to-day will be the men and women of to-morrow. Learn now to do right, and when you are grown up, you will keep on in the same way.

THE LESSON TRUTH IN YOUR LIFE

Boys and girls of to-day have as their birthright the knowledge of many things that were unknown to our ancestors. It is our duty, then, to build on these foundations and to make still higher and stronger the nation for which the founders of our country laid the foundations so truly and so well.

MEMORY WORK

Psalm 67

“God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvations among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase:
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear him.”

THE HOPE OF THE WORLD

Girls and boys of America, you are the hope of the world!

Not men and women of America, not even young men and women of America, but girls and boys! You who carry the unblunted swords of ten-to-seventeen, you are the ones who are the hope of the world. Not to die for the world, but to live for it, to think for it, to work for it; to keep sharp and unstained by rust the splendid sword of the spirit!

It is not only because you are yourselves fine and true

and upright and daring and free, young America, that the world finds its hope in you. The world knows the men, the great deeds, and the principles, greater than men or deeds, that have made this America of yours and mine. The world knows that in you, whether your ancestors came over in the Mayflower three hundred years ago, or in the steerage of a liner twenty years ago, lives the spirit of a great tradition. The world puts its hope in you.

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What now does the world ask you to do to fulfill that hope? It asks you, first of all, to sit down and think about your country; and then, when you have taken thought, it asks you to jump to your feet and do something!

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"What can we do?" you ask. You? You can do everything. . . . Your minds are like a fresh horse, crazy to take six bars. You are the hope of the world, because you have enthusiasm and ginger, because you feel, and you haven't yet forgotten how to think.

What can you do?

The newspapers are full, these days, of what your city, your state, your nation are doing for the protection of their citizens and the defense of American principles abroad. Let it be your part to find out what your city, your state, your nation are doing for the welfare of their citizens and the upholding of American principles at home.

What can you do?

You can read about these things and urge your friends to read about them, and think about them, and talk about them and argue about them, and make bad men your enemies because of the things you say and do about them.

What can you do?

You can be Paul Reveres and Pauline Reveres, waking your sleeping fellows to a recognition of the needs of this country and of their own opportunity . . . in your school, . . . and through the countryside. . . . You can, each of you, begin now to make yourself, what every American should be, a vital part of the machinery of the American Government.

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To you, girls and boys . . . is given a work every bit as grand as dying for your country; and that is, living for the highest interests of your country!

Those interests are the interests of democracy.

If, therefore, you live for the highest interests of America, you live at the same time for the highest interests of the world. In that struggle, the goal is neither nationalism nor internationalism. It is democracy. It is a lasting peace among nations; and, as far as is humanly possible, amity among men.

Go to it! Go to it, girls and boys of America!

You are the hope of the world!

—Herman Hagedorn, in, "You Are the Hope of the World."

EXPRESSIONAL SESSION

THE HOPE OF THE WORLD

Philippians 4:8, 9

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We children of the world have a great responsibility. We must see to it that our nation does not go backward. We must try to move forward, and to take with us everyone in the world. We must move forward all along the line, spreading the news of the gospel far and wide, telling the good tidings to those who still sit in darkness. We have studied this year lessons about the life of Jesus, about the lives of the early heroes of the Church, about the lives of great missionaries. If we try to follow the example of all these men who were so great in their love for God and men, we shall lead the world to better things as they did. Let us ask God to help us who are the hope of the world, to go in the right direction, to go onward and upward to the perfect day.

THE CLASS PRAYER

Our Father in heaven, we know that the future of the world will rest with the children who are thy followers. We love thee and want to help others to love thee. Help us to do the things we should, and to be kind and good to others,

so that they may know we are following thee, and trying to be like Jesus, our Lord and Saviour. In his name, we ask. Amen.

VERSES FOR USE IN THE MEETING

Philippians 3:14; Matthew 5:14, 16; Leviticus 25:10.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

- "Move Forward, Move Forward."
- "Forward Be Our Watchword."
- "Forward, Singing Glory."
- "My Hope Is Built on Nothing Less."

QUESTIONS FOR USE IN THE MEETING

1. How can a Junior best help the world to move forward?
2. Name some things in which America has moved forward since Revolutionary days.
3. Name some things in which America has moved forward since the Civil War.
4. Name some things in which America has moved forward since you can remember.

TOPICS FOR DISCUSSION OR REPORTS

1. Pressing on Toward the Goal.
2. The Hope of the World.
3. Signs of Progress in Our School.
4. Signs of Progress in Our Town.
5. Signs of Progress in Myself.

TO READ IN THE MEETING

There is a story told of a noble Roman mother of the days of long ago, who was asked to show her jewels. She called her sons to her and introduced them. "These are my jewels," she said. They were her most valuable possession. So the children and the young people of the world are its

jewels, its most valuable possession. But these jewels become valueless if they do not shine in the light of Christ.

Jesus called his disciples the light of the world, and told them to let their light shine before men. There would be no hope in the world if there were no light. We are his disciples, just as well as the men to whom he spoke in the past. Let us show our light and give our hope to those who sit in darkness.

“I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid? We have been assured, sir, in the sacred writings that—‘Except the Lord build the house, they labor in vain that build it.’ I firmly believe this.”

—BENJAMIN FRANKLIN.

“It is rather for us to be here dedicated to the great task remaining before us: that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion:

“That we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.”—ABRAHAM LINCOLN.

When did Abraham Lincoln speak these words?

